

THE
ISLE OF MAN:

OR, ~~Y 14-37~~

*The Legall Proceeding
in Man-shire against
SINNE.*

Wherein, by way of a continued
Allegorie, the chiefe Malefactors di-
sturbing both Church and Common-
wealth, are detected and attached;
with their Arraignment and Ju-
diciall triall, according to the
Lawes of England.

*The spirituall use thereof, with an A-
pologie for the manner of handling, most
necessarie to be first read, for direction in the
right use of the Allegory throughout, is
added in the end.*

By R. B. Rector of Batcombe. Somerset.

The seventh Edition.

L O N D O N,

Printed for Edward Blackmore, and are to
be sould in Pauls Church-yard at the
signe of the Angell 1630.

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TO
THE RIGHT

Worshipfull, Sr. THOMAS
THYNNE, Knight, and to his re-
ligiously-affected Ladie, the Ladie
KATHARINE THYNNE: All
sauing graces in the blessed way unto
eternall comforts are unsai-
nedly wished.

Right worshipfull,

SInce your depar-
ture, and now re-
turn to Longleate,
(where the poore
feele your mercies in set times
of releefe and daily almes, and
your tenants and common
neighbouring Inhabitants
good entertainment at the
generall time of great house
keeping) it was my hap to tra-

The Epistle

uell into, and thorowout the whole *Iſle of Man*: now its vſuall with trauellers to diſcourſe of their iourneying, and to relate their obſervations. And therefore let none obieſt and ſay vnto mee that of *Persius*, *Scire tuum nihil eſt, niſi te ſcire hoc ſciat alter*: For I found good in my paines taking: and *bonum* is *communicatum* & *ſui diffuſum*, and ſo *quo communius, eo melius*. In my very entrance, and afterwards euery where I found written that old ancient precept, *Noſce teipſum*. This leſſon I began to take out with diligent obſeruation. And it brought to my minde the Apoſtles charge, *Quiſque explorat ſeipſum*, which I laboured to put in practiſe, and ſo ſought my ſelfe in my ſelfe; for I remembered

ἡὐτοῦ
τοῦ.

The ſcope of
this booke
for one to
ſee & know
himſelfe

Dedicatorie.

bred that saying long since
learned *Orbis quisque sibi, nec
te quesueris extra.* Thus my
trauell became very profita-
ble to me; and the variety of
sights withall procured de-
light, and turned my paines
into pleasure.

In my traueilling, I came to
the County Towne or chief-
fest Seate there, called *Soule*:
where I rested for some time,
because it fell out to bee the
Assise weeke for all that Iland.
Where I specially marked
how in all things they proceed-
ed against Malefactors ac-
cording to the Lawes of Eng-
land: in this onely lyeth the
difference: there is neuer but
one Iudge, whereas we haue
euer two appointed in euery
Circuit, as we haue now in
this Westerne, very honoura-

The Epistle

ble and religious Iudges, *ques honoris causâ, non possum non nominare.* Sir Iohn Walter, Lord Chiefe Baron, and Sir Iohn Denham, another worthy Baron of the Exchequer, lovers of vertue and Iustice.

2
3
And indeed, such ought Iudges to be, as was and is this Iudge in *Man*. Hee is a Iudge of *Iethroes* choise, & *Exo. 1. 18.* *verax, & Dei timens, & osor turpis lucri.* He is diuinely giuen, prudent, impariall, and very quicke (vpon good information) in dispatch of Causes. He was worthily attended, as he ought euer to be, with a worthy Sheriffe, with Iustices of Peace, Knights and Esquires, Gentlemen of singular note and fame in that Countrie. This I heard of them, and it appeared

red by their practise, that they all stand for the maintenance of the lawes, they see their Soueraigne well serued, Iustice duely obserued, and iudgement executed accordingly.

They neuer side with any, for they hate faction: Pride and Enuy, two restless Mak-bates, who for notorious misdemeanour, I saw bound to the good behaviours. So as now there a Cæsar-like spirit, *patitur superiorem*, & a Pompey *suum parem*. They runne all one course, and as true Israelites, *quasi vir unus*, for publike good. Therefore doe the people liue in peace, the land prospereth, Iustice flourisheth, vertue is exalted, vice suppressed, and the enemies at home and abroad made to feare.

The Epistle

2
The whole discourse of
this excellent order, and care-
full proceedings there by me
observed, from my first en-
terance vnto the end, I am
bold here to present vnto
your Worships, whom I haue
now found diligent Readers
of holy Scripture, addicted to
private prayer, besides set
forme for the whole family, to
be entertainers of the Prea-
chers of Gods Word, giuing
freely to such, Benefices as
they hap to be void, not be-
ing seduced by mens offering
large summes to procure Ad-
uousons afore hand, as too
many Patrons bee in these
dayes. Now the Lord God
Almighty hearten you on,
and to these things more and
more, and to euery other
good grace, that may lively
de-

Dedicatorie.

demonstrate to the world the power of saving knowledge, in the use of Gods abundant earthly blessings so largely bestowed vpon you, with which earnest prayer vnto God for you, and for a blessing vpon these my endeavours to further the same, I humbly take leaue.

Your Worships in all

Christian seruices.

at command,

RICHARD BERNARD.

Batcombe, May 21.

A 5 The



THE
A V T H O R S
earnest requests.

2
FIRST, to the Worthy Reader, whosoever, to whom let mee but say thus much of this Discourse and allegoricall narration; that in it sunt bona, sunt quædam mediocria, sunt mala nulla: Yet if any thing may seeme distastfull, let thy minde be to take it well, as Cæsars was, to interpret well the seeming offensive carriage of one Accus the Poet towards him, and thou wilt not bee displeased. Thy good minde will prevent the taking of an offence, where none is intended to be given. In discovery, attaching, arraignment, and condemning of sin, I tax the Vice, and not any mans person: so as I may say with one, Hunc

to the Reader.

Hunc seruare modum nostri
nouere libelli,

Parcere personis, dicere de vi-
tijs.

*Thou hast heere towards the
end of this discourse, the tryall and
iudgement vpon foure notorious
Malefactors. Two of them the ve-
ry prime Authors of all the open
rebellion, or secret Conspiracies,
which at any time euer were in
that Iland: The other two were the
principall Abettours and the chic-
fest Supporters of them. Their
names, their natures, and their
mischiuous practises, thou mayst
finde at large in the narration.*

*There should haue been, at that
Assises with these, the arraigh-
ment of certaine suspected Wit-
ches: but this was preuented, be-
cause the Grand-Iury Gentlemē
could not agree to bring in their
Billa vera: for that they made
question of diuers points, whereof
they could not be resolued at that
present.*

Old man.
Madame
Heart.

I. Whether

The Epistle

what to be
considered
before men
come in
with a ver-
dict against
supposed
witches.
See Doctor
Cotta his
tryall of
Witches

1. Whether the afflicted did suffer by onely some violent diseases in nature, producing strange effects, like practises of Witchcraft? Which for want of a iudicious Physitian they could not discern.

2. Whether the afflicted were a counterfeited, as was one Marwood, the Boy of Bylson, and one Mary Brosier? or that he or she having some naturall disease, did make use thereof, and counterfeited the rest, as one Mainy did, who was troubled with the hysteric passion.

3. Whether being a disease supernaturall, yet might come upon the afflicted by the operation of the diuell, without the association of a witch, as it hapned to Iob, and others in the Euangelists? Or that the afflicted hath a diuell, and is a Witch, and hath by his or her own wises brought this euill upon him or her, without the practice of any other Witch?

4. Whether they might proceed upon meere presumptions against the

to the Reader.

the suspected, or rather stay till they had more certaine & grounded proofes.

5. Whether they could (none of them being read in any learned Tractates touching the practices of Witches) rightly examine the suspected, to finde out a Witch, & so to bring him or her deservedly under the power of Authoritie?

There is now come forth, by the leave of Authoritie, a Guide to Grand-Iury men in cases of Witch-craft; my suite is, that they would be pleased to accept of my wel-meaning therein. In which, all these points before are fully handled; as also, That there are Witches: who are most subiect to be made Witches: How they prepare themselves for the Diuell: How Sathe draweth them to a league, and becommeth familiar with them. That there are good Witches, & the signes to know them. That there are bad Witches, and how they practise, and what

Request to
Grand-Iury
mentouching my
booke of
Witches.

The summe
of that booke

The Epistle

what it is that they can doe, and how many things must concurr in bewitching. What are the signes to know one to be bewitched. That Witches may be detected. What are strong presumptions of a Witch. What are the certaine evidences against such an one. How thoroughly to examine a Witch: *With many other particulars set forth in 28. distinct Chapters fully, and yet with great breuity. The death of five brethren and sisters, lately condemned and executed for Witches, one more yet remaining, formerly brought before a Iudge, and now in danger to be questioned againe, hath moued mee to take this paine; not to preuent Iustice, nor to hinder legall proceedings; but that I may not be mistaken nor wronged, as I was once, and more should haue beene, had not the wisdomme and goodnesse of so reuerend a Iudge accepted graciously of my vpright Apologie against vaine Accusers.*

Iudge
Denham.

to the Reader.

I made a Petition then to my Lord the Iudge to the Worthy then M. Sheriffe, and to all the Worshipfull of the Bench then present, which I am bold to renew againe more publikely, & that now this third time, because it pleased that reuerend Iudge so well to like thereof, and to second it, and is wished of many to finde some good effect at the length.

The state of poore prisoners is well knowne, and how their soules safety is neglected: and yet our Saviour gaue such a testimony to a penitent theefe, as he neuer gaue to any mortall man else; for he told him, that hee should bee that day with him in Paradise.

How blessed a worke would it be to haue maintenance raised for a learned, godly and graue Diuine, that might attend to instruct them daily? Twelue pence a quarter, of one Parish with another in our Countie, would encourage some compassionate holy man ther-

Sir Robert Philips.

Request to the Iudges the Sheriffe & Iustices for spirituall food to poore prisoners.

unto

The Epistle

unto: And what is this? Not a mite out of euerie mans purse to saue soules.

The benefite
of setting
prisoners on
worke.

If with this instruction there should be meanes to set them also on worke, they might get somewhat for food, for raiment. They might so preuent the miserable fruits of sloth; their mindes would be imployed, their bodies be preserved in health, and not pine away, and be consumed with vermine. Yea, enforced labour there, would terrifie loose vagrants, lazine wanderers, and the idler route, from turning theeues, more then either imprisonment or death hitherto hath done. And besides, such as should escape, would by this heavenly meanes of instruction, and bodily labour, become, through Gods mercie, more profitable members in the Common-Weale afterwards: whercas now they become twice more the children of Belial, then they were before.

Oh, let me be bold earnestly to
be.

to the Reader.

beseech you, and in all humility to
crave your mercifull and tender
bowels of compassio towards them.

And first of you (right Honon-
rable my Lords the Iudges) who
sit as Gods among men, to giue
iudgment upon this so wretched,
and so miserable a generation of
mankinde: that if they die, they
may be more ready with all pati-
ence and submission of spirit, to re-
ceiue their iust reward, and your
doome of death upon them: or, if
they be acquitted, and so liue, they
may learne afterwards to liue the
life of good Christians & so make
a good vse of their deliuerance.
And would not this reioyce your
hearts, to forward such a worke,
when your Lordships do know, that
the blessed Angels doe reioyce at
the conuersion of Sinners.

Next of you (Worthy Master
Sheriffe) under whose wisedome,
religious affection, tender mer-
cies, and powerfull habilities, the
Prison, and the Prisoners bee
for

Sir Iohn
Walter
Lord chiefe
Baron.
Sir Iohn
Denham.

Master
Symmes.

The Epistle

for the time present. Shall not this worke set forward by you, be unto you an everlasting remembrance?

Then of all you (Right Worshipfull the worthy Iustices of our Country) by whose authority these offenders are sent unto prison. Oh that it might not displease you, to heare mee calling vpon you by name, who, I hope, are well minded to such a blessed and charitable worke.

Yee deservedly Honoured Knights, Sir George Speke, Sir Iohn Stowel, Sir Francis Popham, Sir Henry Barkley, Sir Iohn Windham, Sir Iohn Horner, Sir Edward Rodney, & Sir Robert George, And may I not here also name the worthily esteemed of their Country, though not at this present in Commission with you, Sir Ralph Hopton, Sir Robert Philips, Sir Charles Barkley and Sir Edward Barkley? All to be graciously pleased to commiserate their lamentable case, and to helpe

to the Reader.

*helpe forward this worke of piety
and pittie towards prisoners?*

*O ye other worthies of your
Country, no lesse generously affe-
cted, Iohn Powlet, Robert Hop-
ton, Edward Rogers, George
Lutterell, Iohn May, Francis Ba-
ber, Robert Cuffe, Thomas
Breetton, Iohn Coles, William
Francis, Rice Dauys, Thomas
Windham, Iohn Hartingtō, Ioh.
Harbin, William Capel, and An-
thony Stocker, Esquires, let the
bowels of compassion compasse you
about, that you may effect this so
good a deed, and be honoured for
ever in bringing to passe so rare a
charitie.*

*The worke surely would blesse
you all. Alas, the Prison now is a
very picture of Hell, and (more is
the pittie) as the case now stands, is
no lesse then a preparatiue thereto,
for want of daily instruction. It
would be, by a faithfull ministry
and bodily imployment of them, a
house of correction with instructi-*

on

*If I mistake
your places,
I pray you
pardon me.*

The Epistle

on, and so happily the way of life. Then might charitie quicken up iustice to send offenders obstinately persisting in euill, and abusing their libertie, vnto prison, in good hope of their reformation. The losse of their corporall libertie, might through Gods mercie, then gaine them spirituall freedome: Health by labour would bee preserved, and their soules by wholesome instruction saued.

The Father of our Lord Iesus Christ, perswade your well disposed hearts, to such an unbegan worke, among so many deeds verie famous in this renowned Nation. The spirit of the Lord God of Heauen and Earth rest vpon you, to cause you to effect this, and in time to effect the same, by stirring up the Countrie, and by your owne mercies in your life times, you giuing; and at your death bequeathing something thereunto. Euen so be it, & the Lord God Almighty be with you all herein, Amen.

My

To the Reader.

My suit is to euery Keeper of a prison, if they be no kinne to Master Newman, the Gaoler in this discourse, that yet they would take acquaintance of him, and become better knowne to him. That their prisoners may by their vertues and religious care, be better disposed.

My request to poore prisoners is, to redeeme their time ill spent; to call to God for mercie and pardon: and to moue them hereunto, let them in serious meditation put themselves in mind of these things.

- 1. That their libertie abused, God hath by the hand of authoritie taken from them, as unworthy to liue freely in a Common Wealsh.*
- 2. That as they neglected and despised spirituall meanes of saluation, they are now deprived thereof.*
- 3. That as before they delighted onely with wicked companie, now are they shut vp one with another together.*
- 4. That their ragges are ensignes to them of their ragged conditions.*
- 5. That their filth and vermine*

Requests to the Keepers of prisons.

Request to the poore prisoners.

Meditations for them while they lie in Gaole

The Epistle

vermine telleth them of their filthy conuersation, and their many sinnes and corruptions. 6. That their want of foode is a punishment for such of them, as haue abused Gods blessings to gluttonie, drunkennesse, and the fruits thereof, wantonnesse, and filthy vncleanesse. 7. That their prison is as it were, a picture of hell, to minde them of their end, whether they are going, if they do not amend. 8. That their expecting of the assises, is an instruction to looke for Iesus, the Iudge of all the world. 9. That their chaines, fetters, and bolts, teach them so consider the nature of their sinnes, which hold them bound to answer at the Barre of Gods Iustice. 10. That their desire of life by a Psalm of mercy should mooue them to desire eternall life, through the mercies of God in Iesus Christ, who will be gracious to euery true beleewing penitent: which graces (poore prisoners) God send you: and feare onely to dye eternally. Before

To the Reader.

Before I end I haue a suit to all that professe the Law, that if in this Allegorie, fetched from such termes, as bee better knowne to them, than to my selfe, I doe mistake, they would be pleased to passe ouer that, and make vse with me of the spirituall sense, which is the drift of my labour herein. And so at the length, I take leaue, with my prayer to God for the peace of Ierusalem, and for a prosperous successe to all that loue the Israel of God, with our Conntries glory and safesie, Amen.

Request to
professours
of the Law.

THE



THE
ISLE of MAN,

OR,
*The Legall proceedings in
Man-shire.*

LAMENT. 3. 40.
Let us search and try our wayes.

THE lamenting
Prophet I E-
REMIE in his
dayes full of la-
mentation and
mourning, seeing and also
partaking with others of those
miseries, which beset the state
of the Iewes, iustly procured
at Gods hands for their sins,
B doth

doth heere giue them aduice
 what was best to be done,
 that in this their distresse God
 might shew them mercy; and
 that was to repent and turne
 vnto the Lord, to the effecting
 whereof, he counselleth them
 two things laid downe in my
 Text. 1. To search out sin, 2.
 and to put it to triall.

In the handling whereof I
 will proceed as here we do a-
 gainst a lewd and wicked Ma-
 lefactor, legally, according to
 the Lawes of this Realme.

*A search to
 be made
 for sinne.*

The first part of my Text
 is to *search*: wee know, that
 when one hath offended the
 lawes, hath committed any
 felony, murther, treason, or
 done any outrage, for which
 he is to be apprehended, hee
 presently flying and hiding
 himselfe, is pursued, & sought
 after

after ; diligent search is made
to attach him.

The Malefactor here which
doth so much harme on eu-
ry one, euery where without
ceasing, is *sinne*. This is a no-
table Theefe and Robber, da-
ring to set vpon any. He rob-
beth God of his honour, and
man of Gods fauour, This
theefe stole from *Angels* their
excellency of glory, from our
first parents their innocency,
This is he that robbeth vs of
our graces, the spirituall mo-
ney which wee haue in the
purses of our heart, to helpe
vs in our iourney to heauen.
This *Villaine* bereaueth vs of
our goods, driueth away our
cartell, spoyleth vs of euery
temporall blessing, of our
health, our peace, our liberty
and plenty. He it is that vtter,

*Sin is the
great male-
factor.*

*Sinne robs
vs.*

ly vndoeth vs, and maketh
our eſtate miſerable, that we
cannot thrive in any thing,
Body or Soule.

*Sinne doth
kill if it be
not killed.*

This is a *Murthering Theefe*,
whereſoeuer he breaketh in,
by day or by night, there will
he either kill or be killed; Man
and ſin cannot both liue to-
gether. Moſt bloudily cruell
he is, for he will ſpare none.
He ſlayeth the hoſtie head,
and killeth the tender Mo-
ther with the new-borne
Babe. He regardeth no per-
ſon, no ſex, no age, of ſo mur-
derous a diſpoſition is he, and
ſo inhumanely barbarous.

Sin is ſtrong

Pro. 5. 22.

He is a very *ſtrong Theefe*,
no humane power can ſub-
due him; he taketh man and
bindeth him: for *Iniquitie ta-*
keth the wicked, and holdeth
him with the cords of his owne
sins;

Sins. He will beare rule where
he commeth, all must obey
him. Hee will command the
Reason, reigne ouer the *will*,
and swagger ouer the *Affecti-*
ons, and leade captiue the
whole man, and make him
seruiceable to his lusts; yea,
& make him spend his whole
estate to maintaine him in his
lustfull humours, whether it
be in Pride, or Drunkenesse,
or Gluttony, or Idlenesse, or
Whoredome, or whatsoeuer
else it is; hee both must and
will haue maintenance, else
will hee be all on fire: for *wick-*
ednesse burneth as fire.

Rom. 7.33

Isa. 9.12.

This is an *ungratefull and*
mischieuous Theefe: for let any
pertriue him, & fauor him,
he will work their overthrow.
Yea, so vile a *Villaine* is hee,
that the more any make of
him,

Sinne doth
him the
most hurt
that most
loueth it.

Ier. 5. 25.

Ier. 4. 18.

The euill
which saue
doth.

him, the worse he is to them: for, he with-holds all good from them, he procureth mischiefs to light vpon the. He keepeth out Grace from hauing any entertainment. He smothereth Conscience for speaking; hardeneth the Heart for seeing; blindeth the Iudgement from discerning, stoppeth the Eare from hearing any good counsell, lameth the feet from walking in Gods paths; benummeth the Hands from doing duties of Chauntie, and maketh the Tongue to falter in speaking of holy things. Neither yet doth he this onely; but he worketh Enmitie betwixt his Favourite and his best friend, eue between God and his owne Conscience. And to make vp the height of his mischiefe: the more to
strengthen

strengthened himselfe against his foolish and unhappie friend, he, at vnawares to him letteth in, and that into the best roome, (euen the heart) his great and most deadly ennemie the *diuell*.

Thus Couetousnesse did let him into *Iudas* heart, and set him on worke to betray Christ. Flattery let him into the hearts of the false Prophets, to deceiue *Abab*. Carelesnesse lets him in, to hinder the fruit of the Word. Losse of Gods graces lets him in, and seuen worse with him, to ruine a man vtterly. Hypocriticall vaine-glory, and Couetousnesse did let him into the hearts of *Ananias* and *Sapphira*: for vaine-glory made them sell all, to make a shew to be like *Barnabas*: but Co-

Mat. 6. 14.
15.

1. Kin. 22.

Mat. 13.
Mat. 12.

Act. 5. 10.

actions with vnbeleefe ad-
 uised them to withhold some
 of the money, lest they
 should happen to want: but
 how to doe this, and keepe
 their credit they knew not;
 therefore *Hypocrisie, Vaine glo-
 ry, Conetousnesse*, and *Vnbe-
 leefe* called in Satan, to heare
 his counsell, who taught them
 so lie vnto the Holy Ghost,
 but to the death of them
 both. Thus we see, what an
 vngratefull Villaine sin is to
 his best friends.

Sinne is
 very subtil
 Heb. 3. 13.

Rom. 7. 11

Lastly, this Theefe is a pe-
 stilent subtil Theefe. Sin is de-
 ceitfull; it beguiled *Adam*,
Dauid, and *Salomon*: Yea *S.*
Paul, one once rapt up into
 the third Heauen, doth ac-
 knowledge that it *deceined*
him. And whom hath it not
 decepted? Hee is therefore
 carefully

carefully to bee avoided and taken heed of: and this robbing, murthering, strong, vngratefull, mischieuous, and subtile theefe diligently to be sought out.

But before Search can bee made, a *Watch* must be set to espy him out, that he may be attached.

The *Watch-man* appointed for this purpose, is *gaddy iealousie*, who hath euer an holy suspicion of a mans owne wayes, lest in any thing at any time he should misbehaue himselfe.

This vigilant *Watchman* hath with him two *Assistants* euer to accompany him; the one is *Love-good*, a zealous fellow for God and good duties; the other is *Hate-ill*, an angry and waspish fellow,

B 5 and

A watch
set to espie
out sinne.

The watch-
man is one.

Assistants
are two.

and of a fierce countenance
against sinne: to beo

These three euer keepe to-
gether, so as sinne cannot so
cunningly enter, but they can
as quickly espie him, and as
speedily pursue him, and put
him to flight.

The place where these are
set Watchmen, is called
Sinners Towne, a towne of great
resort, a thoroughfare, never
without Trauellers, ill moti-
ons, day and night; and the
Posts, which are Satans sug-
gestions, euer and anon passe
thorow, and many at the
Common Inne, the *Heart*,
take vp their lodgings.

This Towne is very spaci-
ous and large, for besides ma-
ny *Back-ways*, *By-lanes*, and
Out-dorneries, there are foure
great Streets: *Sense-street*,

Thought.

The Towne
watched
Trauellers.

Posts.

The Inne.

Town large.

Streets are
four.

Thought-street, Word-street & Deed-street; in some of which this lewd Companion sinne, and his Cope-mates will be found wandering.

When the Watch is set, they haue a Charge giuen them, by one in authority which is this; *Keepe thy soule diligently*: and withall they haue a watchfull eye to the Inne and to take heed least at any time there be an heart of infidelitie to depart from the living God: commanding also the watchmen to exhort one another daily, lest their hearts be hardened with the deceitfulnesse of sinne.

These Watch-men haue also a Watch-word giuen them, euen a word of preventing grace; saying to them, *This is the Way, walke in it, when they are turning to the right hand*

Charge giuen to the Watchmen
Deut. 4. 9.
Pro. 4. 23.

Heb. 3. 13,
13.

A watch-word.

Isa. 30. 21.

hand, or to the left.

To this Watch word Godly Jealousie with his Associates do willingly attend, keeping carefully the watch, so as the theefe is descried, and presently they make Hue and Cry after him.

Thus Hue and Cry is written by the Bible-clarke, and containeth infallible markes to discover sinne, whereby it may be certainly knowne; and they are these:

1. By the Law of the tenne Commandements: for by it cometh the knowledge of sinne; for every failing in that which is commanded, and every thought word and deed against that which is forbidden, is sinne.

2. By every exhortation to vertue, and every dehortation from

to regard
advice from

The Hue
and Cry.

Eleven
ways how
to know sin.

Rom. 3.
20. 7. 8.

1. Ioh. 3. 4.

from vice: being appendices to the Commandements, shewing what wee ought to doe, and what ought to be shunned and auoided of vs.

3. By *euery Threatning* which is the word of Gods displeasure for *Sinne*.

Iſa. 1. 11.
18. 3. 14.
& 5. 20.

4. By *puniſhment inflicted*, which is certainly Gods hand for sinne; for were he not prouoked by sinne, he would not afflict vs.

Acts 5. 5.
& 13. 11
Ic. 25. 8.
Lam. 3. 33

5. By the *humble confession* of such as haue acknowledged their sins in particular.

Ioſh. 7. 20
Pſal. 15.
5. 14.
1 Sam. 12.

6. By *plaine accusations* laying finnes to mens charge, *Iſai. 59. 3. &c.*

19
Mat. 27. 4
1. Tim. 1.
13.

7. By *reproaches and checks* for sinne, *1. Chro. 15. 2.*

1 Cor. 15.
9.
2 Chro.
19. 2.

8. By *Places numbring up* sins by name in sundry Scriptures, *Rom. 1. 29, 30, 31. 32.*

1. Sam. 2.
19.

1. Tim.

1. *Tim.* 1. 9, 10. 2. *Tim.* 3. & c.
1. *Cor.* 5. 11. *Gal.* 5. 19, 20, 21.
Ren. 21. 8. *Pro.* 11. 1. *Mich.* 6. 11.

9. By the description of sin,
shewing what it is, as in 1. *Ioh.*
3. 4. & 5. 17. *Rom.* 14. 23. *Prou.*
21. 4. & 24. 9. & 14. 21.

10. By the Description of
godly men negatively, by such
things as they ought to a-
void, as in *Psal.* 1. 1. & 15. 3. 5.
& 24. 4. *Ezek.* 18. 68. *Isa.* 33.
15. *Psal.* 101. 3. & 16. 4.

Lastly, by the Description
of wicked men, by their bad
qualities and conditions, *Psa.*
10. 2. 11. & 12. 2. 4. & 57. 21.

The Hue and Cry thus set
out, it is carried by the Spirit
of supplication, crying mighti-
ly to the Lord for grace and
mercy to helpe in time of
need, as David did: who saw
sinne before him, and then
made

Who car-
rieth the
Hue and
Cry.

10. 2. 11.
12. 2. 4.
57. 21.

made the Hue and Cry, saying: Have mercy upon me, O Lord, according to thy loving kindnes, according to the multitude of thy mercie doe away all mine offences.

Psa. 51. 1. 2

This Hue and Cry must not be let slip at any hand, but be carried along in the pursure, lest in following of sinne, men bee deceived, and solid Vertues bee attached instead of Vices. For this wee must know, as Vices haue not a few friends (as after shalbe shewed), so Vertues haue many enemies ready to informe against them, that they may bee pursued after as Malefactors, that sinne in the meane while may seek shelter and escape, and the enemies are these: *Mr. Out-side*, in the inside

Vertues enemies.
1. Outside,
and his description.

inside a carnall Securitan, a fellow that will come to his Church, keepe his Sundayes and Holydayes: But yet in the Congregation while he sitteth among others, sometimes he is nodding, and sometimes fast asleepe, and if he abide waking, then is his mind wandring abroad, so as he remaineth still ignorant, without any effectuall power of the Word; and being out of the Church, hee is presently vpon his worldly busi nesse.

What he is
an enemy
to.

This fellow cannot abide any after meditation, or Christian Conference with others of that which he hath heard; and if he espie any meeting together for this purpose, then hee maketh information against them, and is ready to send the Hue and Cry,

Cry, as against priny Schismaticall conuenticling, and vnlawfull meeting. This is a vulgar *Ignoramus*, and a blockish Aduersarie.

2. The second is, *Sir worldly wise*, a very foole to God, a selfe-conceited earth-worme whose wisdom is from below, and therefore *sensuall, earthly, and diuellshe*, who proudly with much disdain, condemneth and contemneth the wisdom which is from above, pure and peaceable, sincere and charitable, and is ready to send the Hue and Cry after it, as after foolish and doting Simplieitie.

3. The third is *Sir Lukewarme*: this fellow is a temporizing time-server, *facke* on both sides, he is all in the praise of moderation

1. *Wicked worldly-wise described.*

Lam. 3. 15
What he is an enemy to.

3. *Lukewarme, his description.*

What he is
an enemy to

4 Plausible
Ciuill, his
discription.

What he is
an enemy
to

5 Machia-
uell his de-
scription.

moderation and discretion, one very indifferent between this & that: he cannot endure feruent zeale, but would haue Hue & Cry sent against it as a fiery mad brain'd rashnesse.

4. The Fourth is, *Sir Plausible Ciuill*, a fashionable fellow, framed to a commendable outward behaviour for ciuility, but in matter of Religion hee hath no more, but what he hath by common education, custome, and example of others. To the life of Religion he is a stranger: strict seruing of God, and a more narrow search of our wayes, he holds to be foolish scrupulosity, and is desirous to haue the Hue and Cry sent out against it, as against phantastieall precisenesse.

5. The Fifth is, *Master Machiauell*,

chianell, a mischievous Companion: all for policy, little for piety, and then in pretence onely: He is a very *Iehu*, zealous against *Baal*, to root out *Ahabs* posterity, for the more sure setting of the Kingdome to him and his: but in state Idolatry, a very *Ieroboam*, to keep the kingdome from being re-united to *Judah*. He cannot suffer gainefull abuses to be reformed: but if any attempt any such thing, he accuseth them for factions turbulent spirits, and so would he have the *Hue and Cry* made against their endeavours as against some Puritanicall trickes.

6. The sixth is one *Libertine*: this licentious fellow hath a Chiuorell conscience, caring for nothing but how to passe

What he is
an enemy
to.

6. *Libertine*
his description.

What he is
an enemy
to.

on along his life in pleasurable contentments. Religion by him is held to bee but a deuised Policy to keepe men in awe of a Diety; and therefore when he seeth Religion to be made conscience of, he presently causeth Hue and Cry to bee made against it as against Hypocrisie. This prophane enemy laugheth at, and mocketh at Christianity.

7. Scrupulosity his description.

7. The seventh is, *Scrupulosity*: this is an vnsociable and a snappish fellow, hee maketh sinnes to himselfe more than the Law condemneth, and liueth vpon fault-finding. Hee-ker Apprehension is his Father, and Mis-vnderstanding his Mother, and an Inconuenient heart his Nurse. The vse of Christian liberty, if it be more in his conceit than he pleaseth

What he is
an enemy
to.

to like well of, then would he haue the Hue and Cry sent against it as against *carnall security*. This is a rigid and censorious Aduersary.

8. The eight is the *Babbling Babylonian*: this is a doating companion; & superstitiously foolish: he boasteth of *Antiquity*, though his wayes be *Newley*: yet he will haue it the *Old Religion*, and if any forsake it as Idolatry, those he condemneth for *Schismatics*, and labours to haue the Hue and Cry sent out against all Reformation in Christian Churches as against *Heresie*. This is a bloudy *Antichristian* Aduersary.

These are the principall Informers (for I passe by perry companions) which endeavour to misleade the pursuer of

8. *Babilonian his description.*

Whom he is an enemy to.

of sin, and to set him to attach
 Very eminent and excellent
 Vertues for Vices. Therefore
 it is necessary to haue sin set
 out by marks infallible in the
 Hue and Cry: else this sub-
 till Villaine sinne will craftily
 beguile the pursuer, and will
 escape either by the shifts
 which hee can make to de-
 ceiue him, or by his many
 friends he hath to keepe him
 from being apprehended:

*Shifts by
 which sinne
 escapes are
 principally
 two.*

The shifts which common-
 ly a theefe maketh to escape
 in his flying away, are two:

1. Is his *Counterfeiting the
 habit of an honest man*, so sinne
 craftily putteth vpon himself
 the shew of Vertue, as *Iehu*
 did piety, for the getting of a
 Kingdome, and establishing
 of it to himselfe: whose sinne
 was couered with a preten-
 ded

*1 By a shew
 of Vertue.*

ded and hypo criticall zeale
for the Lord. *Ananias* and *Sa-
phyra* made shew of liberality
like that of *Barnabas*, not dis-
cernable till *Peter* discovered
it. For as *Sathan* can trans-
forme himselfe into an Angel
of light, and his Apostles into
the Apostles of Christ: so can
sinne, the seed of *Sathan*; put
vpon it selfe the counterfeit
of vertue.

2. Cor. 11.
13. 14.

2. A theefe will alter his
name, and by assuming the
name of an honest man of-
tentimes escape away; and
after this manner also es-
capeth sinne, Vice getting vp-
on it the name of vertue. And
so *Drunkenesse* escapeth vn-
der the name of good fellow-
ship; *Couetousnesse* vnder the
name of good husbandry; *Fil-
thy Ribaldry*, vnder the name
of

2. By the
name of
Vertue put
vpon Vices.

What Vi-
ces get the
name of
Vertues.

of *Merriment*; *Pride* of appa-
 rell, vnder the name of *Decen-*
cy and *Handsomenesse*; *bloudy*
Reuenge for wrongs offered,
 escaped vnder the name of
Valour. *Foolish wastfulnesse*,
 vnder the name of a *franke*
and liberall disposition;
Superstition vnder the name
 of *Deuotion* of *Fore-Fathers*
 and the old Religion. *Remis-*
nesse in punishing, vnder the
 name of *Gentlenesse*; *Flattery*,
 vnder the name of *Vnoffensue-*
nesse; *Lukewarmenesse* in Reli-
 gion, vnder the praise of *Dis-*
cretion; and many such like
 foule Vices, doe thus deceit-
 fully hide themselues, and so
 escape vnattached.

If by these his shifts he can-
 not escape *Godly ielousie*, that
 constant pursuer, then will he
 seeke to be holpen by his kin-
 dred

dred and friends : for sin hath many , who will either so *defend* him, or *excuse* him, or *deny* him , or *hide* him, or *make him so little in fault*, as will almost perswade godly, *jealousie*, that it is even needelesse so eagerly to pursue after him.

*Friends of sin, and how they shew it
1 Ignorance, how a friend to sin.*

1. The first of these is his *Grandfire-ignorance* ; for he knowes no sinne, he cannot read the *Hue* and *Cry* : hee breedeth sinne, and bringeth him vp , and maketh no conscience of it : if sinne get into his house , he holds himselfe safe enough.

2. The second, his brother *Error* , the sons of Ignorance; this fellow mistaketh all , and misconstrueth the whole *Hae* and *Crie* , and can finde no fault with sinne, and so ende-

2. Error, how a friend to sin

C uoureth

uoueth to send the pursuer another way.

3. *Opinions,*
how a frie'd
is sinne.

3. The third is his Cousin *Opinion*, and this will hold the pursuer with a long and tedious disputation, questioning the Act, whether it be a sin or no? And will endeavour by probabilities to make it no sin, that so he might make the pursuer to desist. Thus sins of profit and such as may prevent certaine dangers are disputed, *Pro & Con*, as men say. The sinne of vsury by many is brought vnder Opinion, as lawfull some way.

So the sinne of Idolatry, to goe and heare a Masse without inward reuerence, as it was disputed in Queene *Maries* daies, to prevent the eminent danger of death then; Many sinnes euident enough are

are made disputable if they yeeld profit, or be delight-some to the flesh, or such as may helpe to keepe a mans person or state in safetie; for all these *Opinion* will be a Proctor.

4. The fourth is, one Master *Subtletie*, his wit being attended on by little conscience of the truth. This man commeth with his distinctions to cleerean Act from sin; thus with his *latria & doulia*, he will haue Idolatry no Idolatry; so with his biting and not biting, and lending to the rich vpon Vie, but not to a needy brother, damned Vsurry must be no sin. This *Subtily* of wit with a chiuerevell conscience, maketh foule sinnes to passe along as no sinnes.

4. *Subtily*,
how a friend
to sin.

5. *Custome*
how a friēd
to sinne.
 Mat. 27,
 18, 16, 21.
 26.

Ioh. 18.
 39, 40.

6. *Fore-*
fathers.

Ioh. 4, 10.

7. *Power,*
how a friēd
to sinne.

5. The fift is called *custome*; this old Syre patronizeth many vaine and sinfull practises. By this the Iewes held it no sinne in them to demand, and in *Pilate* to let loose to them, a wicked *Barrabas*, one worthy to die for insurrection and murther.

6. The sixt is a Popish fellow called *Forefathers*: he aduanceth his Ancestors and their worth, and thinketh so well of them, that to imitate them is no sin. Thus the Samaritans iustified their false worship.

7. The seuenth is one Sir *Power*; he maketh ever that warrantable, which Law establisheth, ordaineth and decreeth. Great and capitall sinnes in the Romish Synagogue are thus countenanced.

8. The

8. The eight is Sir *Sampler*, who produceth for patternes great mens and learned mens exāples, as if they could not doe amisse: but whatsoeuer they doe or say, it must be good and lawfull, and therefore imitable without sinne.

8. *Sampler*,
how a friend
to sin.

Ier. 44. 17.

9. The ninth is Sir *Most-doe*, who maintaineth sinne from a generall practise, because multitudes doe it here; and there, and euery where; and therefore no sinne to doe such a thing, which almost all, or the greatest part doe.

9. *Most-doe*,
how a
friend to sin

10. The tenth is one Sir *Silly*, one made all of good meaning who will qualifie the fact by thinking no harme, or intending well. Thus would *Saul* haue iustified his rebellion, and *Abimelech* excused his taking of

10. *Silly*,
how a friend
to sin.

1. Sam 15.
15.
Gen. 20. 5.

Abrahams wife. And thus vaine person excuse their wanton communication, lasciuious songs, foolish iestings, and such like, saying, they meane no harme, they onely make themselues mer-
rd. Thus Sir *Silly* is he that maketh simple soules pleade good meaning for all their foolish superstitions, blinde deuotions, and licentious merriments.

II *Vaine-
hope, how a
friend to sin*

Gen. 3. & 4

The eleuenth is *Vaine Hope*: this teacheth to put off the fault to some other, as *Adam* to *Euab*, and *Euab* to the Serpent, and to deny the fact, as *Cain* did, euen to God himselfe, hereby hoping to shift off sinne, and to escape punishment, who maketh GOD all of mercy.

The

The twelfth is the Lord *Presumption*: he feareth not iudgement, he bleſſeth himſelfe in his euill waies, he maketh a couenant with Death, and a league with Hell, and ſuffers ſinne to be his daily gueſt, and will let the *Hue* and *Cry* paſſe along without any feare of perill, as nothing at all concerning him.

12. *Preſumption, how a friend to ſin*

Deut. 29.

Iſa. 28. 15.
16.

The thirteenth is Sir *Wilfull*, hating to be reformed: this is an obſtinate friend for ſin, who will wilfully defend it, and be careleſſe of all re-
proofes. This fellow in contempt will tread downe the *Hue* and *Cry*, vnder his feet, and maintaine ſinne.

13. *Wilfull, how a friend to ſin.*

The fourteenth is Sir *Saint-like*, which vnder the ſhew and ſhadow of Piety, and pretended honeſty, will couer much

14. *Saint-like, how a friend to ſin*

iniquity, & hide it for a time, that it be not taken by the pursuer with the *Hue and Cry*; such were the Hypocriticall Scribes and Pharises.

God's iea-
lousie will
not be de-
seined by
these.

These great ones, and many other moe, are the friends of this theefe and Rebelle: but yet for all these Fauorites, godly ielousie espies him out, and his harbour, and presently goeth to a Iustice of Peace to procure a warrant for the Constable to attach him, and all his Companions with him.

Lord chiefe
Iustice.

The Iustice is not one of a meane ranke, or any petty Iustice, but the very *Lord chiefe Iustice* of Heauen and earth, the Lord Iesus: for it is he that can giue the warrant to attach sinne, no other warrant will sinne obey.

The

The Warrant is the Power of Gods Word. The Forme of which Warrant is, (as you see in my text) to search out and attach sin with all his Associates, and to bring him and them before Authority, to answer to such things as shall be objected against them; in his Maiestie the King of Heauens behalfe.

*Warrant,
and the
forme ther
of.*

The procuring of this Warrant, is by going vnto, and conferring with some of the *Lord Chiefe Iustices Secretaries*, the Writers of holy Scriptures, setting downe this charge, as *Jeremie* doth here, *to search and try our wayes.*

*Secretaries
to the Lord
chiefe Iu-
stice.*

This Warrant procured, *Godly-ielousie* taketh and carrieth to an Officer which hath Authority to make search and attach sin.

*The Officer
the attach
sin, is Under-
standing*

This Officer, without which sin neither can; nor indeed will be attached, is *Understanding*, who knoweth what sinne is.

*Understanding
fourfold.*

Now as there be foure sorts of Officers which may attach Felons by warrant, *The Deputy-constable, the Tything-man, the Petty Constable*, and the *Head Constable*: so is the spirituall Officer fourefold.

*1. Deputy-
Constable.*

1. The *Deputy-constable* is commonly some Neighbour, intreated to performe the office in the others absence: this is the very shadow of a Constable, and will not willingly intermeddle in any thing: so as the people where he dwels, may doe, for all him, what they list.

This *Deputy-Constable* in this spirituall *Townshp*, is the

the *Vnderstanding* darkened,
the sonne of Ignorance, and
grand-child of *Blindnesse of*
heart: this is a blind Constable,
and hath neuer an eye to
see with.

This suffers all disorder in
the whole man or *Soule-*
Towne-ship. Here be such as
be alienated from the life
of God, past feeling, giuen
ouer to worke all vncleannes
with greedines. All the affe-
ctions are quite out of order,
and no care taken for their
reformation: for this foolish
fellow imployeth himselfe a-
bout his grounds, cattell,
sheepe and oxen, about buy-
ing and selling; as for the e-
state of his soule, he is to it a
very stranger: He knowes
the price of corne, oxen, and
sheepe; but what is the
excellencie

Vnderstan-
ding darke-
ned.

Eph. 4. 18.
1. Ioh. 2. 11

Ephes. 4.

18 19.

The euils
under it
committed

excellency of Vertue, what the cuill of Vice, what the price of his soule, he neither knowes, nor cares to know.

Tithing-mā

2. The *Tithingman*, which commonly is a meane fellow, and so contemptable, as few or none care for him. And therefore hereupon is very little or no reformatiō where he hath his dwelling. If any amendment be sought, it is onely for some notorious shamefull misdemeanours, and he must be much called vpon for this too, else no reformation thereof; and as for many other offences, there is no care had at all.

Grosse vnderstanding, and the cuill thereof.
2. Pet. i. 9.

This tything-man is *grosse-vnderstanding*, like one purblinde, who cannot see a farre off, but onely grosse transgressions forbidden in the Law

Law, according to the sound of the bare letter onely; as theft, murther, adultery, and so forth. The spirituall meaning and large extent of the Commandement, he is who-ly ignorant of. This purblind tything-man suffers a number of disorders in his towneship, and must be much vrged to see very grosse & foule misdemeanours; else will he not seeke to reforme them.

3. The *Petty-Constable*, which is some ciuill honest man of the Parish, and perhaps hath some Countrey learning, but yet is an one-eyed fellow, half-sighted, and so passeth by many faults.

This Petty Constable is the *Vnderstanding somewhat cleered*: he hath an insight into the Morall Law, who by
ciuill

3. *Pettie-Constable.*

Vnderstanding somewhat cleered.

ciuill education, ſome art and learning, and an outward forme of Religion, and reading in the Bible now and then, can ſpeake of the Goſpel Hiſtorically, and prettily diſcourſe of Religion.

But this his knowledge is onely ſuperficiall, for neither in the Common Law, which is the Law Morall, neither in the Statute Law, the Law of the Goſpell, or Law of Liberty, is he any profeſſed *Student*. He is no *Innes of Court* man, neuer brought vp in the *Inner Temple*. He maketh neither the Common, nor Statute Law his profeſſion.

As he is no Student in theſe, ſo he is no practitioner, but onely aimeth at ciuill behauiour, common honeſty, and

*A meere
ciuill honeſt
man, who
and what
a one.*

and careth to be held onely a Christian at large, and to professe the Religion of the present State, without any more curious endeauor to proceed further to find out the power of Religion.

Therefore where this kind of vnderstanding dwelleth, there care is had onely to see to disorders against ciuill honesty and common Morall duties, and against courses apparantly dangerous to his outward estate; and those things which may offend the most or the greatest sort amongst men. This halfe-fighted Constable, a superficial follow in diuine truth, aimeth at no more.

The sinnes immediately against God, and against his Gospel, as vnbeleefe, impatience,

*What hee
onely looks
vnto.*

*What sinns
he regards
not.*

ence; pride, disdain, enuy at other mens gifts, presumption of Gods mercy, abuse of his fauours, and many such he taketh no notice of but permitteth them to liue where he hath to doe, without controule.

4. *Chiefe Constable.*

4. *The Head or Chiefe Constable* is a man of right and good vnderstanding, knowing his Office, and the duties thereto belonging, with care and conscience to discharge the same: for he is studious in both lawes, and a good petitioner therein.

Illuminated vnderstanding, and the excellency thereof.

This Chiefe Constable is *Illuminated Vnderstanding*: this is one, that hath both his eyes to see with, of nature and of grace, he is well read, both in the Common Law, the Law Morall, and the Statute-Law,

Law, the law of liberty, the Gospel of Christ, he hath beene a long Practitioner in both, and is called the *spirituall man*, who can discern and iudge of all things.

1. Cor. 2.

The place of his common abode and dwelling, is in *Regeneration*, a very healthful, comfortable and commodious habitation. He is no straggler, but loveth to keepe home, and to looke to his office.

His habitation is Regeneration.

He hath an excellent Family, his Wife is called *Grace*, his two sonnes, *Will* and *Obedience*; his three daughters, *Faith*, *Hope*, and *Charitie*; his two servants, *Humilitie* and *Selfe-deniall*; and his two maides, *Temperance* for his summer-house of prosperity, and *Patience* for his Winter-house.

His Family

*The good
he doth.*

house of Aduersitie.

This *chiefe Constable*, where he dwels, keepeth very good order, he suffereth not the Rebell sin to rule and swagger in the Towne-ship of his soule.

If Drunkennes, as once in *Noah*, or Adultery, as once in *Dauid*, or pride of heart, as once in *Hezekiah*, or Enuy, as once in *Miriam*, or such like happen to be found where he hath to doe, he speedily sendeth them packing. For though they may at vnawares perhaps creepe in, and be found where he dwelleth, in some street of this towne, yet they get there no abiding place: though he cannot euer and at all times preuent their creeping in, yet he alwayes taketh care that they
settle

settle not themselves where he hath to doe, but will dislodge them wheresoeuer he shall finde them: for he is very carefull in his office to discharge it to the vtmost.

This *chiefe Constable* is he to whom *Godly-Ielousie* bringeth his Warrant, to seeke out the Rebelle sinne and to attach him.

This Constable hauing receiued the Warrant, presently addresseth himselfe to make the search. But for that sinne is Masterfull (especially euery * capitall sin, which is attended on by many other) and will not easily submit, but dare make opposition against authority, till he be ouermastered: therefore this man takes with him sufficient company, to watch sinne for escaping

This is that which apprehendeth sin.

* Which hath antecedent, concomitant, & subsequent sins.

escaping, to goe very strongly to attach him, and to hold him when they haue him, so as neuer a friend may dare to side with him.

*Aydants
Two Ser-
uants.*

First, he taketh his owne two seruants, *Humilitie* and *Selfe-deniall*, which euer in euery search necessarily attend him.

*2. Neigh-
bour.
Godly sor-
row, and his
seuen sons.*

Then going together, he calleth vpon his next neighbour, *godly-sorrow* with his seuen sonnes, ready to beare them company, *2. Cor. 7. 11.*

The first of these is *Care* to finde out sin, that it may not be hid.

*1. Care,
2. Cleering.*

The second is *Cleering*, which, when he espieth sinne will not winke there at, nor partake with it.

*3. Indigna-
tion.*

The third is *Indignation*, a fierce fellow, which can neuer
looke

looke vpon any sin, but with a godly anger.

The fourth is *Feare*, not naturall or dastardly feare, nor seruile feare, all too base minded to attach sinne; but such a feare as maketh him to stand in awe of God, reiectingall fellowship with the wicked and partakers with sinne.

4. *Feare.*

The fifth is *Vehement desire* to apprehend sinne, to be in Gods fauour, in loue with the godly, and free from his owne corruptions. This is a stirring fellow.

5. *Vehement desire.*

The sixth is *Zeale*, who dare seaze vpon euen the most capitall Rebelle, for hee is like to *Phinees*, ready to thrust him thorow, and to kill him wheresoeuer he findeth him.

6. *Zeale.*

The

7. *Reuenge.*

The seuenth is *Reuenge*, who answereth to his name; for hee desireth to pay sinne home for the wrong he hath done him, and would haue him proceeded against to the vttermost. This fellow lustily layeth hold on sinne, and bindeth him at the *chiefe Constables* command, to leade him away.

These are able to take prisoner the sturdiest Rogue, the stoutest Rebell, and strongest theefe. What sin in the soule is it, which this chiefe Constable with his men, his neighbour *Godly sorrow*, and his seuen sonnes cannot ouer master, and leade by Gods grace captiue, and make it the kings Prisoner?

As the Constable goeth with these his many neighbours.

bours, and with his owne seruants, to the number of ten besides himselfe, a couple of busie fellowes vncalled thrust in themselues to increase the number.

The one of these is *Selfe-loue*, a pestilent fellow: for he not onely can hinder the Constables diligence in taking paines to search, but in searching to bee too partiall, and ouer-respectiue to himselfe, if the sinnes sought after be either pleasureable or profitable: but also withall, he can dull the spirit of *Godly sorrow*, and do his seuen sons very great mischief, as by their confessions afterward it doth appeare.

Therefore when the Constable *Vnderstanding* espieth him, he commandeth forth-
with

*A couple of
busie fel-
lowes.*

*1. Selfe-
loue, what
euill hee
doth.*

*Selfe-deni-
all remoues
him.*

*2. Selfe-
conceit, and
the mis-
chiefes
thereof.*

with his seruant *Selfe-deniall* to put him out of the company for hindering the search.

The other is *Selfe-conceit*; the former lewd companion disordereth all the affections; this blindeth iudgement, by the ouerweening of a mans selfe, and will picke the Warrant out of the Constables pocket, and will blow out the candle-light which is in the Constables hand, if it be not preuented.

*Pro 12. 5.
& 3. 5. 7.*

Isa. 5. 21.

This wretched fellow of al wise men is held a foole for *The way of the foole is wise in his owne eyes, and there is more hope of a foole than of him that is wise in his owne conceit*; and therefore are we dehorted from being *wise in our owne eyes, or leaning to our owne wisdom*; and a woe is pronounc-
ced

ced against such : yet is the
foole a very dangerous foole
and a knave too; he will so de-
ceiue by flatterie. Hee will
make a man belecue his waies
*to be cleere in his owne eyes, when
the end thereof is death.* Yea,
can beguile a generation of
men, and make them to thinke
themselues pure in their owne
eyes and sight, and yet are not
washed from their filthinesse.
Such a conceited foole was
the Laodicean Angell.

Pro. 16. 2.
23.

Pro. 30. 12

Reuel. 3.

The Constable therefore
commandeth his man *Humi-
litie*, to thrust this foole and
knaue out of their company,
before they make search for
sinne: for if these be suffeted
to go a long with the rest, la-
bour is but lost, sinne will ne-
uer be found out and attra-
ched.

Humility
puts him
away.

D Now

*The Inn,
Mistress
Hearts
house.*

Now when the *Constable* hath rid away these two troublesome companions, (for they usually goe together) then he goeth on to the place where he knoweth that sinne hath taken vp his lodging.

The place is a *Common Inne*, an Harlots house called *Mistress Heart*, a receptacle for all Villaines, Whores, and Theeves, and for all dishonest persons whatsoeuer, none denied house-rome or harbour there.

And that she is such a dishonest woman, is cleere and euident, as in her arraignment shall be fully proued.

*Old-man.
Eph. 4. 22.*

But to couer her naughtinesse as much as she may, she hath gotten into her house one called *Old-man*, corrupted by her deceitfull lusts, to become

become her husband, when indeed she is his owne daughter; and so live they in incest together, and keepe rout and ryot night and day. If any honest Traueller (a good and godly motion) happen sometimes to fall in there vna-wares, he is straightway denied entertainment. Her answer is by and by, that her lodgings are taken vp for other maner of men, there is no roome for any such troublesome guests as these be: none can be merry for them where they come, hindering all good fellowship.

The house which this harlotry dwelleth in, hath many in lets, five doores open for their guests to come in at. These five doores are the five senses.

Five doores

1. The doore
of Hearing.

Gen. 3.

What evils
enter by
hearing.

The first is the *doore of Hearing*: the first that euer was open to let in sinne, as we may learne in the Serpents beginning to tempt *Euah*.

At this doore entreth in lying, slander, backbiting, filthy Communication, Flattery, Swearing, Error, heresie, False Doctrine, Tale bearing, blasphemie, and with these enter also ill Opinions of one another, vncharitable iudging, ill suspition, rash credulity, and many other finnes, caused and committed by the tongue, through want of wisdom and charity.

2. The doore
of Seeing.

1. Ioh. 3.

What sins
enter by
seeing.

The second is the *doore of Seeing*, at this enter in the lusts of the eye; Fornication, Adultery, Couetousnesse, Desire of *Naboths Vineyard*, The maraige of the sonnes
of

of God with the Daughters of men: *Acaus* Theft, who saw a wedge of gold, and desired it, and took it: many are the finnes which enter in by this doore, through want of Chastity and Contentment.

The third is the *doore of Tasting*; at this enter in Riot, Gluttony, Drunkenness, Reuellings, and the fruits thereof, Chambering and Wantonness, Prodigality, Quarrelling, and Fighting: and many other cursed effects of seeking to satisfie the appetite: which the goodly man auoydeth, and also the very occasion thereof, by Sobriety and Temperance.

The fourth is the *doore of Smelling*; at this enter in foolish Niceries, Perfumings, & other allurements to dalli-

D 3 ance,

Gen. 6.
Iof. 7.

Pfal. 119.
37.
Iob 31.1.

3. *The doore of tasting.*

The finnes which enter by this sense.

Pro. 23. 2.
20, 21.
1. Cor. 5.
11.

4 *The doore of smelling,*
Pro. 7. 7.
What entreateth hysre.

ance, Effeminatenesse, and such like.

5 The doore
of Feeling.
Rom. 13.

13.

What en-
tereth here.

The fifth is the *doore of feeling*; at this doore entereth Wantonnes, Lasciuiousnes, and other fruits of the flesh.

Degrets to
the heart.

These bee the doores by which all sin ordinarily entereth into the heart, except originall sin bred within, and brought from the wombe; as also Sathans immediate suggestions, suddenly cast into the Heart.

Hal-atten-
dant, Com-
mon sense.

When sins enter in at any of these doores, They first come into the *Hall*, where attendeth *Common sense* to welcome them.

Parlour at-
tendant.
Fantasie.

Then they goe into a *Parlour*, a more inner roome, and there stayeth *Fantasie* to entertaine them.

After this they, ascend into
an

an upper Chamber, and are there receiued of *Intelligence*, who presently acquainteth *Mistress Heart*, the Mistress of the house with it, which is in her *Dyning-roome*, what are the company and number of her guests come in: For this Hostesse is a stately Dame, & is not to be spoken with by and by. Thus as you haue heard, are her guests entertained and brought in vnto her.

Chamber.

Intelligence.

Dyning-roome.

With her are eleven daughters attending her, as Maids, lewd Strumpets, and as impudent Harlots as her selfe.

Mistress Heart's Maids.

These eleven waiting-Maids, are the eleven passions of the Heart; corrupt, disorderly and immoderate wantons, which be these.

11. Passions

The first is *Loue*, set all on pleasures, profits, honours,

1. Loue.

and wholly vpon worldly and fleshly Vanities; contrary to that in 1.Ioh.2.15. *Loue not the world, nor the things that are in the world.*

2. *Hatred.*

The second is *Hatred*, which is contrary to *Loue*, setting it selfe against Gods Word, good men, and good things, a mischeuous maid euer setting one another at oddes, and disquieting often the whold house and the table of guests.

3. *Desire.*

The third is *Desire*, neuer content, but would haue sometimes this, and then that, now here, now there, neuer resting, neuer satisfied with either riches or honours, or variety of pleasures.

4. *Detestation.*

The fourth is, *Detestation*, contrary to *Desire*, which loatheth and cannot endure good.

good counsell, good company, godly conference, much lesse reproofe or any opposition in her wayes.

The fift is *Vaine-hope*, which possessing the Heart, maketh it foolishly presumptuous.

5. *Vaine-hope.*

The sixt is *Despaire*, contrary to hope, which causeth acts against reason, against nature sometimes: as it did in *Achitophel*, in *Saul*, in *Zimri*, in *Iudas*, who killed themselves. It also maketh men runne into dissolute and rebellious courses, even to walke wilfully on in euill, as being without hope.

6. *Despaire.*

Ier. 18. 12.

The seuenth is *Feare*, which passion doth so slavishly captivate the mind, as it will make a man forget his dutie to God, so as he may escape danger with men, as it did *Pe-*

7. *Feare.*

ter, and *Pilate*: and is euer a false friend in aduersitie.

8 *Audacity*

The eighth is *Audacity*, contrary to feare, which maketh a man foole-hardie, without deliberation to thrust himselfe into imminent dangers, as it did the *Israelites*.

Num. 14.

40.

9. *Ioy*.

The ninth is *Ioy*, which cheereth a man when he hath that which he delighteth in, be it neuer so ill, as it did the inhabitants of the earth at the destruction of the two *Prophets*.

Reu. 11, 10

10. *Sorrow*.

The tenth is *Sorrow*, contrary to *Ioy*, which afflicteth the soule, causing weeping and wailing, lamentation and mourning, often with an outcry, as in the land of *Ægypt*.

Exod. 12.

30.

11. *Anger*.

The eleuenth is *Anger*, which cometh vpon a man
not

not onely for apparant iniurie, as on *David* against *Nabal*, but vpon imagined wrongs, as on *Haman* against *Mordecai*, *Naaman* against *Elisha*, and *Ahab* against *Micaiah*.

1. Sam. 25.

Hest. 3. 5.

2. King. 5.

13.

1 King. 22.

There is no passion contrary to this: for though quietnesse be contrary to anger, yet its no passion: therefore they are but eleuen as *Thomas Aquinas* reckons them.

In his
Summes.

Besides these attending very diligently on *Mistrisse Heart*, she hath a man-servant called *Will*.

Mistris
Hearts
Man-ser-
uant.

This *Will* hath three at command vnder him, the Feet, the Hand, the Tongue, like the Hostler, Tapster, and Chamberlaine. All these are at *Mistrisse Hearts* and her Maids command.

Will is
made the
servant
to all.

If

*Loue.*Gen. 38.
16.

If *Loue* in a Maid affect a young man, though all her friends bee against it yet marke how she sets *will* on worke for her. I *Will* have him (saith she) though I neuer have good day with him. *Will*, here must make the match against all gaine-saying. *Judah* he lusted after one he saw in the way (not knowing it to be *Tamar*;) *Will* must here make the filthie bargain. What (saith she) wilt thou giue me? I *will* (saith he) giue thee a Kid.

*Hatred.*Gen. 27. 41
1. Kin. 1. 5.
2. King. 5.
20.

As *Loue* sets *will* at worke, so doth *Hatred*, as we may see in *Fsan*, I *Will* kill my Brother *Jacob*. So doth *Desire*, as in *Adoniah*, who said, I *Will* be King. In *Gebezi*, greedy of gaine, I *Will* run after him. *Will* here made the feet to runne, the

the tongue to speake, the hands to receive. So in *Iudas*, to betray Christ. *Will* must do it. What *will* you giue mee, and I *Will* deliver him into your hands? Thus to these and all other Passions, this *will* is made a packe-horse, a slaue, and without him they can doe nothing. *Will* is the man that must euer doe the deed for euery Passion, though they be contrary one to another: miserable is his seruice, that must bee commanded by so many Mistresses, and so disagreeing among themselves one from another.

When the *Heart* hath entertained her guests thus as you haue heard, and received them into her *Dyning-roome*, prouision is presently made for

Mat. 26. 15

*The hearts
prouision
for sinnes.*

for them), yea she hath it ever ready for them, as neuer being without many guests.

Table, Instability.

The *Table* is spred, which all must sit at, and this rable is *Instability*: for inconstant are the thoughts of the who-rish Heart.

The table therefore is not square, but round, turning about both for more company, and also that her guests may take their places every one of them as they come without discontent.

For albeit there be degrees and differences of sinnes, yet to her they are alike welcome, one as well as another: although some at one time sit neerer to her then at another, as guests, doe that sit at such a round table.

Tablecloth, Vanity.

The *Table-cloth* that couereth

reth it is *Vanity*: for vpon *Instabilitie* with such vicious guests what can there be but *Vanitie*? This *Salomon* found in all his Inuentions, Eccles. i.

The *Bread* set on the Table, is the *Fitnessse* of euery sins proper obiect, without which, sin Actuall can no more liue than a man without bread.

Bread.

The *Salt* which seasoneth sins appetite to feed it selfe is *Opportunitie*, for time, for place, for person; this sharpeneth sin to be working, as the appetite to receiue foode, when it is well seasoned.

Salt.

The *Trenchers* to eat on, are *Strength* of euery mans Nature to act sin.

Trenchers.

The *Napkins* to make cleane their hands and mouth in eating, are the pretended shewes of vertue, contrary to these

Napkins.

these Vices, by some good workes (so they wipe their mouthes, as the Harlot in the Prouerbes) and by some good deed of either one kinde or other outwardly done: and thus they wipe cleane their fingers, and will not be thought to be the vn-cleane persons which they are taken for.

*Dishes of
meate.*

1. *The
lusts of the
Flesh.*

*who eates
of this.*

2. *Lusts of
the Eyes.*

*who feeds
on this.*

The *Dishes* of Meate set before them, are onely three.

The first is the *Lusts of the flesh*, and this is serued vp in the *Place of Pleasure*.

Of this Dish feedeth heartily Adultery, Fornication, Incests, and all other of the like nature.

The second Dish is *Lust of the eyes*, and this is serued vp in the *Platter of Profit*.

Hereon feedeth Couetousnesse,

tousnesse, Vsury, Oppression, Bribery, Extortion, Vnhonest gaine, and such like. Of one of these two Dishes doe all sinnes taste, except the sin of Swearing, in which is lewd prophannesse of Heart, but neither pleasure nor profit as in other sinnes: though by swearing vngodly men sometimes in buying and selling make gaine vniustly.

The third Dish is *Pride of life*, and this is serued vp in the *Charger of worldly Estimation*. This is very windie meate, which puffeth vp the mind with vaine-glorie of an empty title of some honour, as a bladder is with winde, and yet is very costly feeding.

On this Dish feedeth Arrogancy, Pride of spirit, Loue of Eminencie, Desire
of

3. Is the
pride of life

Who feeds
on this.

of Superiority, and outward Reuerence, and such like, for which they are made to pay well.

Drinke.

The *Drinke* which they drinke to make them digest their meat, is the *Pleasurable-nesse of sin* for the present.

Waiters.

The *Waiters* at this table to giue attendance that nothing be wanting, are the *eleuen Maids*, with *Will* their man.

*How Mis-
sris Hearts
Maddens
humour the
guests.*

These *Harlots* humour their guests, and are ready at a beck to giue contentment.

Where *Incontinencie* sits, there *wanton loue* will wait.

Where *Displeasure* is, there *hatred* will attend.

Where *Couetousnesse* is, there *vn-satiabie Desire* will be.

Where *Flattery*, that base-
humor.

humoring disposition to get
grace and fauour sitteth, there
Feare to offend will stand by.

Where *Impatience* takes
his place, there *Anger* is
ready waiting to doe his
will.

Where *Inconsideratenesse*
fits, there *Audacitie* and
Foole-hardinesse will waite.

Where fullen *Male-content-
dednesse* fits; there *Despaire*
will soone giue attendance.

Where *Iouialitie* taketh his
place, there *Ioy* will bid him
welcome.

Where *Credulitie* fits, there
Vaine-hope will be

And thus they attend vp-
on the Table, to giue their
guests all content to the vt-
most.

After full feeding followes
the taking away of these Di-
shes

*Taking a
way, vexa-
tion of spi-
rit.*

shes of Pleasure, Profit, and Honour.

Ecdl.2.11

Now where *Vanitie* was the *Table-cloth*, what can the taking away be, but *Vexation of spirit*, as *Salomon* speakes? for it is with these, as with guests in an Inne, all merrie and pleasant while they bee eating and drinking, till the *Chamberlaine* commeth to take away, and giueth them a round reckoning, and then they take to their purses with almost a deepe silence: so vnpleasing is payment on a sudden.

After Supper *Mistrisse Heart* prouiding them their Lodging.

Lodging.

The place they lye in, is but one roome for all their Guests, but it is large enough for all: the roome is

Naturall

Naturall corruption.

In this roome lyeth *Mistrisse Heart*, all her *Maids*, her man *Will*, and all her guests together, like wilde Irish

Naturall corruption.

With these eleuen Harlots lye these guests in so many severall beds.

1. In the Bed of *Loue*, lye Wanton thoughts, Lasciuiousnesse, filthy Communication, Fornication, Adultery, Whoredome, and other sinfull vncleanneses.

*Seuerall Beds.
Loues Bed-fellowes.*

2. In the Bed of *Hatred*, do lye Mindfulness of Wrongs, Ill-speaking, Backe-biting, Slandering, Railing, Quarrelling, Fighting reuenge, murder, and such like.

Hatreds Bed-fellowes

3. In the Bed of *Desire*, do lye Couetousnesse. Theft, Oppression, Robbery, Fraud, Cozenage,

Desires Bed-fellowes.

Detestations
Bedfellows

Couzenage, and such like.

4. In the Bed of *detestation*, lye want of Charity, disunion of Spirit, Discord, plotting of destruction, and such like.

Vaine hopes
Bedfellows

5. In the Bed of *Vaine hope*, lye violent assaies, to effect what they hope for: sometimes neglect of lawfull meanes, presumption of mercy, abuse of Gods fauour, and prophannesse.

Despaires
Bedfellows

6. In the Bed of *Despaire*, lyeth Male-contentednesse, Vnbeleefe, seruile Feare, and such like.

Feares
Bedfellows

7. In the Bed of *Feare*, doe lye Cowardlinesse, Flattery, faint-heartednesse, Hypocrisie and Dissimulation.

Audacities
Bedfellows

8. In the Bed of *Audacities* ly these, Headinesse, Rashnesse, Daring, desperate attempts,

tempts, and such like.

9. In the Bed of *Anger* do
lye Impatiencie, Rayling,
Backe-biting, Quarrelling,
Murther, and such like.

*Angers
Bedfellows*

10. In the bed of *Ioy* lye
wanton delights, Foolish
jesting, Leuity, and a world
of Vanity.

*Ioyes Bed-
fellows.*

11. In the Bed of *Sorrow*
lye worldly grieve, vnquiet-
nesse, murmuring, discontent-
tednesse, and such like.

*Sorrowes
bedfellows*

Thus are these lodged in
Mistresse *Hearts* Chamber,
and there shee lyeth a'so with
the *Old-man*, and *Will* her
man.

The Bed which they lye
vpon is *Impenitencie*, and the
Couerings are *Hardnesse of
heart*, and *Carnall securitie*,
in which they lye snorting
carelessly, till the chiefe Consta-

*The Bed is
Impenitency
The two
Cauings*

ble

ble come vpon them, and attach them all one after another, the greater *Villaines*, and the lesser *Theeues*, not sparing any: He feareth not to attach the Capitall, neither passeth he by any of their meanest associates.

*What the
attaching
of sinne is.*

The attaching of sinne is nothing els but the *Apprehension of Gods wrath*, striking vs with feare through the terrour of the Law, and our guiltinesse of the breach thereof.

For in this spirituall attaching, it is as in the attaching of Felons, who knowing themselves guiltie of the breach of the Lawes, are stricken with feare, in their apprehension of deat, hwhich they know they cannot escape.

These

These theeves thus apprehended, the *Constable* carrieth them to the next *Iustice*, by authoritie of his Warrant.

The *Iustice* is *Wel informed iudgement*, able to examine euery malefactor, that is, euery sinne, brought before him.

Iustice is Wel-informed iudgement.

A *Iustice of Peace* must be a man of wisdom and experience: so this spirituall *Iustice* must be a iudgement well-informed in wisdom and discretion, wisely to proceed against sinn.

What a one a Iustice should be.

It is meet that a *Iustice* be learned in the lawes to know how to proceed legally: so must this spirituall *Iustice* be learned both in the Law and Gospell, to know what sinnes are committed
E against

against either of them, and thereafter to proceed.

A Iustice is commonly to be one in that country where he is an inhabitant: so this Iustice must bee euery mans *well informed* iudgement within himselfe, not another mans: for it is not another mans iudgement, that can sit downe in his soule, to try and examine his heart and wayes, but his owne iudgement. *For who knoweth what is in a man, sauing the spirit of a man which is in man.*

I. Cor. 2.
11.

What his
Office is.

The Iustices Office is to preserue Peace, and to see the lawes obserued, and to see to the suppressing of all disorders, routs, ryots, robberies and conspiracies: also to take order for all Vagabonds, stout and sturdie Beggars; yea, to see

see the reformation of all vn-lawfull gaming, and enery misdemeanour whatsoeuer, by Law prohibited; contrary to the Peace of our Soueraigne Lord the King, and the quiet of the Weale publike; so this spirituall Iustice, his Office is to see peace kept betweene God and himselfe; to see the Lawes of God obserued, & to see al disorders in his soule, as vagrant thoughts, sturdy resolutions, riotous behauiour, euery misdemeanour, in thought, word; and deed, forbidden by Gods Law, contrary to the Peace of a good Conscience, and the quiet of the soule; contrary to the dignities of a Christian, and the honour of our Soueraigne Lord the King, Christ Iesus.

*What will
informed
Iudgement
is to doe.*

*How to
deale with
a Malefa-
ctor.*

When a Malefactor is brought before a Iustice, the Iustice is first to examine him, then to set it down, then to binde some ouer to prosecute against the Felon at the Assises, and lastly, in the meane space to send him to the Gaole, if he be not baileable.

1. Examine

1. He is (as it is said) to examine the partie apprehended and brought before him. and to demand his name, then to enquire after the fact and the nature of it, with the occasions, causes and degrees, with the associates, euident signes, the fruits and effects thereof; so this spirituall Iustice is to examine sin.

*Examine
sinne in 8.
things.*

*1. Name
and nature.*

1. To know the name and nature thereof, and to what Commandement it belongeth,

geth, so that he may consider what Statute of God is broken.

2. What were the *occasions* offered, as *David*, by looking out, saw *Bathsheba* washing her selfe.

2. *Occasion.*

3. What were the *Causes* moouing thereto, as Envy in the Iewes to put Christ to death, and in *Cain* to kill *Abel*.

3. *Causes.*

4. What are the seuerall *Sorts* vnder one and the same Capitall sin: as vnder theft, Couetousnesse and Coozenage; vnder Adultery, Fornication, Selfe-pollution, &c.

4. *Kinds.*

5. What be the *degrees* in the same sin; as in stealing, not from the rich, but from the poore; not from a stranger, but from a Christian

5. *Degrees.*

brother, from father, and mother: So committing vncleanness, not onely with one of no kinne, but with one nigh in blood: in killing not an vnknowne person, but against nature, his father, mother, his wife, his child, himselfe.

6. *Concomittance.*

6. What sins accompanied the same: as the making of *Vriah* drunke, and the murthering of him, accompanied *Dauids* adulterie.

7. *Signes.*

7. What are the *Signes* thereof, as the rouling eye, filthie speech and wanton dalliance, or signes of adultery: all such ornaments and vanities of which *Esay* speaketh, are ensignes of Pride.

8. *Fruits.*

8. What *fruits* and effects did follow therupon: as from Will-worship and Idolatry
com-

commeth ignorance of God: from this liberty to sin; from this obstinacy; from this contempt of Gods true worship and sincere professors thereof; and from this at last comes bloody persecution.

2. In Examining, the Iustice is to set downe the Examination and Confession of the partie: so this spirituall Iustice, after he hath thus examined his wayes, he is to set it downe: This is a *Serious consideration* of all his sinnes and offences, and such a remembrance of them, as may make a man to forsake them, and to turne his feet vnto Gods Statutes, as *David* did. The Examination without this, will bee in effect as nothing: this must not therefore be at any hand omitted.

2. Write
the Examination.

Psal. 119
56.

3. *Pindouer**True Re-
pentance
followes
Sin to the
death.*

3. The Iustice is to binde some ouer to prosecute against the Felon, at the next Assises and Gaole-delivery; so doth this spirituall Iustice binde ouer *True Repentance* to follow the Law, and to giue euidence against this *felon sinne*; which he is very ready to doe; for it cannot be (if a mans iudgement be well informed vpon serious examination with a carefull and considerate remembrance of all his sinnes) but that he must needs perforce bee made to sorrow for them, and vpon true repentance, pursue them to the death with a deadly hatred.

4. *The Mit-
timus.*

4. The Iustice finding the offender not bayleable by Law, he maketh his *Mittimus* to send him to the Gaole, there

there to be in durance to the next Assises: so this spirituall Iustice doth; for he knowes by the Law of God, that *the reward of sinne* (of what kind or degree soeuer, greater or lesse, though but in thought) is not baileable by any man. No man is able to answer God for the least deuiation from Gods Law, for if he continue not in all things which God commandeth, he is accursed.

Therefore none being sufficient to lay in bayle to answer God for the sin, nor sin in it selfe baileable, he maketh his *Mittimus*, and deliuereth it into the *Constables* hand, to carry him to the Gaole.

The *Constable*, you haue heard, is *Illuminated Vnderstanding*.

Rom. 6. 23

Gen. 2. 17.

Ezek. 18.

20.

Deut. 17.

Gal. 3.

Psal. 49. 7.
8.

Mittimus.

The *Mittimus* giuen him, is the active power of the well-reformed Iudgement, forcing the exercise of the vnderstanding against sin, to finde out remedies to keepe it vnder.

chiefe Gaoler,
Master
New-man.

The *Chiefe Gaoler* is *Master New-man*, placed ouer the prisoners, and made the *Gaole keeper* by the *Sheriffe*; for the prison is his, and hee is to answer the King for them.

Eph. 4. 24

Sheriffe is
true Religion.

The *Sheriffe* is *True Religion* wrought in mans soule.

Vnder-Sheriffe,
Holy
Resolution.

The *Vnder-Sheriffe* is an *Holy Resolution* to performe what the *Sheriffe* commandeth, and what he is by his Office to doe.

If any Prisoner, *Sin*, breake out, the *Sheriffe*, *Religion*, must beare the blame, saying, This is your Religion, is it?

The

The Gaole is *Subiection*: for, saith the Apostle, (as if he were the Gaoler) *I keepe vnder*: here is the keeper: *my body*, here is the prisoner: *and bring it in subiection*; here is the prison. When sinne is brought vnder subiection; that it doth no more reigne, (as it doth in all naturall men, but not in the regenerate) then it is put in prison, but not before.

Gaole is subiection.

Now the Chiefe Gaoler, *Master Newman*, hath with him three *Vnder-Gaolers* to looke well to the prisoners and all little enough, they be so many and so exorbitantly vnruely, ready to breake prison daily, if they be not diligently seene vnto.

3. Vnder-Gaolers.

This *Master Newmans* three *Vnder-Gaolers* are his Hands,

Eph 4. 4.
Col. 3. 10.

Hands, his Eyes, and his Feet, without which he can do nothing, and they are these which are named by S. Paul in his Epistles.

1. Know
ledge, what
prisoners he
lookes unto.

Col. 3. 10.

1. Is *Saving Knowledge*. This lookes to these sorts of Prisoners: ignorance especially, wilfull Error, Vaine opinions, iangling Sophistrie, false Doctrine, Heresies, Doctrine of diuels, and such like.

2. Holines,
what priso-
ners hee
seeth to.
Eph. 4. 24.

2. Is *True Holinesse*. he looketh to all the transgressors of the first table: as to Atheisme, Paganisme, Iudaisme, Turcisme, vnbeleefe, desperation, presumption, confidence in strength, riches places, policy, and multitude, so also to will-worship, Imagery, meere outward service without the inward, Papistry, and

and all corruptions of Gods worship : likewise to Blasphemy, rash swearing, false swearing, cursing, idle talke of God, contempt of his word and workes, a Vicious life. Lastly, to Sabbath-breaking, neglect of publike worship, prophaneſſe, persecution of the truth, and to an infinite number of other sins against God and true holineſſe.

3. Is *Righteousnesse* : this lookes to all the sins against the second table, as to rebellion, disobedience, murder, malice, adultery, fornication, theft, and cozenage, to false-witnesse-bearing, to backbiting, to discontentment, and to all other transgressions, many and manifold, comprehended vnder these Commandements.

3. *Righteousnesse.*
what prisoners hee,
takes care
of.

Now

*Sins be vn-
ruly.*

Now because these prisoners be vnruely, if there be not a strict hand kept ouer them: therefore lest they should at vnawares breake forth, to the danger of the *Sheriffe Religion*, the Gaoler *Master Newman* hath Fetters, Gieues, Bolts and Manacles to hold them in, and to haue them at command.

*Spirituall
Bolts and
Fetters.*

And they are these: *Respect* vnto the Commandements of God in all our wayes: *Holy Meditations*; lawfull *Vowes*, Religious *Fasting*, seruient *Prayer*, and conscionable *Pae-
Etise* of our Christian duties to God and man. All these are strong chaines and linkes, to keepe-vnder and to setter the body of sin, and all the fruits thereof, and to hold them in subiection, to keep the whole
man

man in obedience vnto God, when they bee fastned and knocked on by the Hammer of Gods Word, and the effectuall power thereof.

*Gods Word
an hammer.
Ier 23. 29.*

But it is not enough thus to imprison them, and to see them bolted and thus fettered, but also for him to see the Prison be strong: for the Prisons of the best Keepers that euer were, haue beene broken: Drunkenesse brake out from *Noah*, rash and vnadvised speeches from *Moses*, Idolatry from *Salomon*, Adultery from *Dauid*, cursing and false-swearing from *Peter*.

*Prison to
be seene to.*

Therefore the *Gaoler, Master New-man*, must look dayly to the Prisoners, and to see the Prison-house sure, and to doe this.

*Doores of
the Prison
to be fast
locked with
seuerall
keyes.*

I. He must see the doores,
which

which are his senses, to be shut, and to haue a care to locke vp *Taste* (that Drunkenness and Gluttony breake not out) with the *key* of Moderation in eating and drinking. To locke vp *Hearing* (that Credulitie breake not out) with the *key* of Trying before we trust. To locke vp *Seeing* (that vncleannesse breake not out) with the *key* of Continencie; and to barre this doore fast also with contentation, that couetousnesse breake not forth.

Lewd Companions.

2. In the next place hee must take heed that no lewd companions lurke about the prison house, either by day or by night, lest they cast in Fyles, to file off the bolts; or pickelockes to open the doores, to let the Prisoners escape.

These

These lewd Companions
are the *Diuell*, the *wicked*, and
our owne *Corrupted Reason*.
Their files and picklocks are
suggestions from Sathan, euill
counsell from men, *Worldly*,
and fleshly Arguments of
our own inuentions, to make
no conscience of sin, but to
file off all those bolts, and to
open the doores of Senses,
that sinne may breake loose,
and get out of subiection, to
the Gaolers ouerthrow and
viter vndoing, if diligent
watch be not kept.

*Files and
picklocks.*

3. Hee must see to the
walls of the Prison, that
they bee strongly built
with good stones cemented
together. These are Morrell
Vertues, and Euangelicall
Graces, by which, as by
Walls, our Sinnes and our
naturall

*Walls,
whereof
built.*

naturall Corruptions are kept in. Though *Master Newman* locke and barre the doores, yet if the walls be weake, the Prisoners may get out.

*Foundation
of subiectiō.
Rem. 6.*

4. And lastly, hee must looke well to the Foundation of the house, that it be not vndermined. The true foundation of Subiectiō of sin, is the Power of the death of Christ, and of his Resurrection, into whom by faith, through the operation of his spirit, by the Word, we are ingrafted.

This must not be vndermined by the Popish Doctrine of free-will, and Abilities of our selues to over-master sin.

All these things well and diligently looked vnto, the Prisoners will be kept safe in the

the Gaole vnder *Master New-man*, vntill the time of the Assises.

And thus much for the first part of my text, the Searching, the Attaching, and imprisoning of sinne. The other part, which is the *tryall*, followeth.

THE



THE
S E C O N D
P A R T.

AT the time of Affises by the kings Appointment, commeth the Iudge, attended on by the Sheriffe, the Iustices of the Peace, and such as necessarily are to be there, for the dispatch of such businesses, as come to be tried & adiudged.

The Iudge comming in place, he hath his *Seat* or *Bench*, and being set, the *Commission* is read.

The Iudge is a Iudge of
Oyer

*Affises, the
time of tri-
alls*

Oyer and Terminer in the Circuit where he is appointed to sit. The iudgment here is absolute, without any appeale from his sentence.

The Iudge spiritually vnderstood, attended vpon by *Religion* the Sheriffe, and the *Vnder-Sheriffe* Resolution, is *Conscience*.

*Iudge is
Conscience.*

From this Iudgement is no Appeale, for he is in Gods stead, therefore must his sentence stand, and we must submit to it.

*Bench is
Impartiality.*

The *Seat* or *Bench* on which this Iudge sitteth, is *Impartialitie*; for conscience well informed, will iudge in Righteousnesse and Truth, without all partiality, without respect of any person. Heregardeth not the rich and mighty, no Bribe can blinde him

him, neither doth hee pittie the person of the poore, to giue for pittie an vniust sentence; but as the truth is, so speaketh he.

The *Commission* is the Actiue power of Conscience, giuen of God by his Word, to condemne the nocent, or to quit the innocent, except this Commission bee lost.

Sometimes it is lost, as when conscience is *dead*, as in all ignorant persons, or *seared* with an hot yron, as some mens haue beene and are; such as fall from the faith and are past feeling, by reason of the blindnesse of minde, and hardnesse of heart: or else *benumbed*, as in those that fall into some grieuous sin, as did *David*, who lay therein, vntill

Nathan

Commission
actiue power
of Con-
science.

Commission
lost, is the
dead, seared,
or benumbed-
nes of con-
science.

1. Tim. 4 2
Eph 4 19.

2. Sam. 12
7.

Nathan found the Commission, and acquainted him with it, when he said, *Thou art the man.*

If the Commission be lost the power of Conscience lyeth dead, seared and benumbed, then the Iudge can doe nothing till it be found: and being found, it is read openly.

Reading
the Com-
mission.

The reading of this Commission before the whole Countie, is *Euery mans experimentall Knowledge of the power of conscience*, by which is acknowledged his Authority, to sit as Iudge over euerie thought, word and deed of man.

Circuit, in
which Con-
science sits
& iudgeth

The *Circuit* of this Iudge is his *owne Soule*, he is not to sit and iudge of other mens thoughts, words, or deeds but
of

of the thoughts ; words, and
deeds of that man , wherein
he is. A mans owne consci-
ence is Iudge of himselfe ; to
iudge another is out of his
circuit , neither hath he any
Authoritie from the King of
Heauen , to inable him so to
doe. Knowledge may goe
out to see and discerne of o-
ther mens wayes , but consci-
ence keepeth euer at home,
and sits within to iudge of
that mans courses , whose
conscience he is. Conscience
onely troubles a man for his
owne sinnes , it cannot for
another mans , but as farre
forth as hee hath made them
his owne , and being accessa-
rie to them by *commanding* ,
alluring , *counselling* , *commen-*
ding , *excusing* , *defending* , or
winking thereat , when hee
F ought

*Accessaries
to sinne.*

*Oyer and
Terminer.*

ought by his place to haue punished the same.

This Iudge in this Circuit is Iudge of *Oyer & Terminer*; Hee will heare before hee doth iudge, and he will truely then iudge as he heareth; for as he is impartiall in iudging, so is he prudent and carefull to know what and wherof to giue sentence, before he doth iudge. This is the Iudge.

*Iustices of
Pease.**Iustices of
the Quorke.*

The *Iustices of Peace* in the Countrie are there, and doe sit with the Iudge, and are in Commission with him. Of these some are of the *Quorke* and of better ranke, some are meaner Iustices, and take their place lower.

The Iustices of Peace in the soule of better ranke, are *Science, Prudence, Prouidence, Sapience*: the Inferiours are
weake

weake wit, common *Apprehension*, and some such like.

These Iustices haue their Clerkes, there ready with their Examinations and Recognizances. *Iustice Science*, his Clerke is *Discourse*: *Iustice Prudence*, his Clerke is *Circumspection*: *Iustice Providence* his Clerk is *Diligence*: *Iustice Sapience*; his Clerke is *Experience*: *Iustice Weak-wit*, his Clerke is *Conceit*: and *Iustice Common Apprehension*, his Clerke is onely *sense*; a couple of poore Iustices.

The Iustices Clerkes.

With the Iudge and chiefe Iustices are in Commission, the *Kings Sergeant*, and the *Kings Atturney*.

The Kings Sergeant is *Diuine Reason*, a man of deep iudgement in the Lawes of his Soueraigne, swaying

Kings Sergeant.

Kings Atturney.

much with the Iudge.

The Kings Atturney is *Quick-sightednesse*: both are excellent helpes and Assistants to search out, and to handle a cause before Iudge *Conscience*.

For *Quick-sightednesse* will soone elpie an error in pleading, and *Divine Reason* will inforce a iust conclusion, and so mooue the Iudge to give sentence according to equitie and right. If these should be wanting, many matters would goe amisse.

Clerke of Assises.

There is also the *Clerke* of the *Assises*, the keeper of the *Writs*, that hath all the *Inditements*.

Memorie.

This *Clerke* is *Memorie*, which retaineth all those names of euery sin, with the nature of the Offence: and what

what God hath in his Word written against them, and what complaints *Repentance* hath made against them.

Besides this Clerke, there is the *Clerke of the Arraignement*, who readeth the Indite-ments.

*Clerke of
Arraign-
ment.*

This Clerke is the *Tongue*, making confession of our finnes.

Tongue.

Lastly, there is the *Cryer*.

Cryer.

This is the *Manifestation of the Spirit*.

Before the Clerke of the Arraignement readeth any Inditement, it is first framed by the *Complainant*.

This *Complainant* is true *Repentance* or godly sorrow.

Complainant

The framing of the Indite-ment is the laying open of sinne, as it may be knowne and found out to be sinne, ac-

*Repentance
Framing of
the Indite-
ment.*

according to the true nature thereof.

Moreouer, an *Inquest*, or *Grand-Jury* there must be, by whose Verdict the Offender is indited, and made a lawfull Prisoner; yet is this Inditement no conuiction. What these agree vpon, is deliuered vp in writing to the Iustices. On the backe of this Inditement, framed by the complainant, they write either *Ignoramus*, or *Billa vera*.

Ignoramus.
Billa vera.

If the former, then the complaint is iudged false; it is left in record, but the prisoner is not indited.

If the latter, the prisoner is indited, the Inditement read, and the prisoner brought to the tryall at the Barre.

This

This *Grand Inquest* or *Iurie*, are the *Holy men of God*, whose writings are the *Holy Scriptures* in the *Old* and *New Testament*.

*Pen-men of
Scriptures
are the
Grand Iury*

By the *Verdict* of these, euery thought, word and deed of man, is either freed, or made a lawfull prisoner.

But yet this *Verdict* is no lawfull conuiction of particular men, till they be rightly applied.

If they write vpon the *Inditement* or *Bill framed*, *Ig. noramus*; that is, if the *holy Scriptures* of *God* declare it not to be a sin, it is no sinne: for *where there is no Law, there is no transgression*. Not the complaints of all vnder *Heauen*, not all the *Lawes* of men, *Decrees* of *Councells*, the *Commandements* of
F 4 *Popes*,

*What Gods
word makes
not sin, is no
sinne.*

Rom. 4. 15

False inform-
ers what
they be.

Popes, can make that a sinne,
which they write *Ignoramus*
vpon.

Therefore the Bills of In-
ditement framed by those
false Informers before menti-
oned, *Formality, Worldly wis-
dome, Lukewarmenesse, Meere
ciuill honesty, Machiauellian,
Statisme, Libertinisme, Scrup-
ulosity, and Papistry*, against
*Christian conference, godly
sinceritie, true Zeale, strict
Conuersation, reformation of
disorders*, and the rest are false
accusers, and haue vpon their
complaints, written by the
Graund-Inquest, an *Ignora-
mus*, and therefore by these
worthy Iustices, *Iustice Sci-
ence, Iustice Prudence, Iustice
Pronidence, and Iustice Sapi-
ence*, are not to be admitted,
nor Iudge *Conscience* to bee
troubled,

troubled therewith; though all the Popes, the whole Popish Church, all Popish counsels, and all the Popishly affected Statists in the world pleade for them, for that thought, word, or deed, is no sin, no Breach of Gods Law, on which these write *Ignoramus*; Conscience (as is said) is not to bee troubled with such Bills of complaint.

But if these write *Billa vera*, that is, if the holy Penmen haue set downe any thought, word, or deed for a sin, not all the Popes Dispensations and Pardons, nor all the subtile distinctions of the most learned, no custome, nor any thing else whatsoever, can acquite it from sin, but it is, and so must it bee taken as a lawful prisoner, to be brought

That which is condemned by God, cannot be dispensed with by man.

to the Barr, and put vpon the Iury of life and death.

The Bill being found true, then they proceed vnto the arraignment.

Prisoners
finnes.

The Prisoners are brought forth, chained together, and set to the barre before the Iudge.

Bringing
forth.

The Prisoners are *finns*, (as you haue heard before) the *Old-man*, with *Mistress Heart*, her *Maids*, and *Will her man*.

Their *Bringing forth* is the manifestation thereof by the Gao'ler, *Master Newman*, *Knowledge*, *Holinesse* and *Righteousnesse*.

Chained.

They are chained; for *finns* are linked together, as *Adultery* and *Murther* in *David*; *Pride* and *Harred* of *Mordacai* in *Haman*; *Couetousnesse* and *Treason* in *Iudas*; *Couetousnesse*

tousnesse, hypocrisie and lying in *Ananias* and *Saphyra*; yea the breach of all the Commandements in the fall of *Adam* and *Euah*. They therefore are brought out chained together.

The *Barre* is the apprehension of Gods wrath due for sinne.

The Barre.

After all this, when the Prisoner standeth at the Barre, a Iurie for life and death is impannelled; who are for the King, and are sworne to giue in a true Verdict, according to their Evidence.

This Iury is a chosen company of excellent Vertues, the fruits of the spirit, deliuered in by the Sheriffe Religion to be called, and to be of his Iurie in the behalfe of the Kings

Petty Iury.

Kings Maiestie, *Iesus Christ*, to go vpon the prisoners, the *Fruites* of the *Flesh*, which stand at the Barre.

*Iurie called
by name.*

Their names being giuen vp, they are called as the *Clerk of the Arraignment*, the *Tongue*, nameth them, then the cryer, *Manifestation of the Spirit*, calleth them one by one to appeare, as the Clerke names them; and they are these.

Acts 15. 9.

1. Call Faith. Cryer. *Vous aues Faith*, which purgeth the Heart.

Ioh. 3. 5.

2. Call loue of God. Cryer. *Vous aues Loue of God*, which is the keeping of the commandements.

Pro. 1. 7.

3. Call feare of God. Cryer. *Vous aues Feare of God*, which is the beginning of wisdom.

4. Call

4. Call charity. Cryer.
Vous aues charity, which re-
ioyceth in the truth.

1. Cor. 6.
13.

5. Call Sinceritie. Cryer.
Vous aues Sinceritie, which
makes a true Israelite, in
whom there is no guile.

Ioh 1. 47.

6. Call Vnity. Cryer. *Vous*
aues Vnitie, which maketh
men to be of one heart, and
is the bond of Peace.

Act. 1. 14.
and 2. 1.
Ephc. 4. 3.

7. Call Patience. Cryer.
Vous aues Patience, which
worketh experience, and by
which men possesse their
soules.

Rom. 5. 4.
Luk 21.
19.

8. Call Innocencie. Cryer.
Vous aues Innocencie, which
keepeth harmelesse.

9. Call chastitie. Cryer.
Vous aues chastitie, which kee-
peth vndefiled.

10. Call Equiry. Cryer.
Vous aues Equity, which doth

right

right to euery man.

11. Call Veritie. Cryer. *Vous aues Verity*, which euer speaketh truth.

12. Call Contentation. Cryer. *Vous aues Contentation*, which euer rests satisfied.

Then the Clerke saith Countes.

And so the Cryer saith to them, answer to your names.

Then the Clerke nameth them, and the Cryer telleth or counteth them.

Faith, one. *Loue of God*, two. *Feare of God*, three, *Charity*, foure. *Sincerity*, five. *Vnitie*, sixe. *Patience*, seuen. *Innocency*, eight. *Chastity*, nine. *Equity*, ten. *Verity*, cleuen. *Contentation*, twelue.

Then the Cryer saith, good men and true, stand together, & heare your charge.
With

With all these Graces should the soule of man bee endued to proceed against sinne, we should be able to say, that we haue them by the manifestation of Gods Spirit and also to know their power and vertue, and distinctly to be able to reckon them, and so wisely to esteeme them, as the good and true gifts and graces of God; which haue a charge giuen them, which is euery grace his proper gift, and all coniointly haue power to discerne of any sin, and to giue a iust verdict there-upon.

This Iury, thus called and impannelled, are commanded to looke vpon the prisoners at the Barre, vpon whom they are to goe.

This is when wee oppose
Vertues

*Graces
wherewith
w^e should
all be qua-
lified.*

*The charge
what it is.*

*The Iury,
looks on the
Prisoners.*

Vertues to Vices in our meditation, that so by the excellency of the one, we may see the foulness of the other, and so come to the greater love of Vertue, and to the more deepe hatred of Vice. This is the Iurie of vertues profitable looking vpon vices the prisoners at the Barre.

Iurie of vertues.

The prisoners, though they stand together, yet are they to answer one by one.

A distinct knowledge of sin necessary.

So sin must distinctly one by one be arraigned: for we cannot proceed against sinne, but vpon a particular knowledge thereof.

A generall, and so a confused notion of sin (which yet is that which is in most men) will neuer make a man truly to see how his estate standeth with GOD, and so
to

to bring sinne vnto death.

The Prisoners, at the sight of the Iury, and naming of them, haue leaue to challenge any of them; if they can giue good reasons against this or that man, they are put off the Iurie, and other chose in their stead.

These prisoners seeing such a Iurie, presently begin to challenge them.

Vnbeleefe he cryeth out against *Faith*, as his Enemye. *Hatred of God*, against the *loue of God*, as his Enemye. *Presumptuous sinning*, against the *Feare of God*, as his Enemye. *Cruelty*, against *charity*, as his Enemye. *Hypocrisie*, against *sinceritie*, as his Enemye. *Discord* against *unity*, as his Enemye. *Anger, Rage, and Murmuring*, against *Patience*, as their

*Iurie chal-
lenged.*

*What vir-
tues and
vices be in
opposition.*

their Enemy. *Murther, Fighting, and Quarrelling*, against *Innocency*, as their Enemy. *Wantonneſſe, Adultery, Fornication*, and *Vncleanneſſe*, cry out against *Chastity*, as their deadly Enemy. *Cozenage, Theft, and Vniuſt dealing*, against honest *Equity*, as their Enemy. *Lying Slandering, and False-witneſſe-bearing*, against *Verity* as their mortall Enemy. And laſtly, *Greedie Deſire, Coueteuſneſſe, and diſcontentment*, cry out against *Contentation*, as their Enemy.

All theſe together challenge the whole Iury, crying out and ſaying, (Good my Lord) theſe men are not to be of the Iury againſt vs; for your Lordſhip knoweth very well, and none better, that
they

they are all of them our deadly Enemies. Your Honour knoweth, that every one of them hath petitioned to the Lord *Chiefe Iustice* very often and importunately, to binde vs all to the good behaviour, and to cast vs into prison, as wee haue beene by their meanes. They haue made *Master New-man* the Keeper and his vnder-keepers to deale very hardly with vs.

It is well knowne (my Lord) that *Chastity* procured *Master New-man* almost to famish *Incontinency* to death. Good my Lord, consider of vs, these are our most bloudy and cruell enemies: We appeale to your Lordship, to God and to all good men, that know both them and vs, that it is so.

*Vertue
bindes cor-
ruption to
the good
behaviour.*

Our

*The Prisoners
petition
to the iudge*

Our humble suit to your Lordship therefore is, that more indifferent persons may be chosen to goe vpon vs; else we are all but dead men. Wee doe know (my Lord) that there are heere many other of very good and great credit in the world, fit to be of this Iurie, men verie well knowne to your Lordship, and to Master Sheriffe, and the worshipfull Gentlemen. These are men of worth (my Lord) of farre more esteeme euery where, than these meane men here, pick- ed out of purpose by Master Sheriffe. These (my Lord) of the Iurie, are men of small reckoning in the countrey. These liue scattered here and there, almost without habitation, except in poore Cottages.

ges; so as we maruell (my Lord) how they can bee brought in for Free holders, hardly any one of them is of any account with men of great estates, and of worth, in the Land. God my Lord, consider of vs.

Then the Iudge asketh them, what these men be; of whom they speake, and what are their names;

Then they answer, My Lord, they are these; *Master Naturalist, Master Doubting, Master Opinion, Master Carelesse, Master Chiuerell, Master Libertine, Master Laodicean, Master Temporizer, Master Polititian, Master Outside, Master Ambodexter, and Master Neutralitie*, all (my Lord) very indifferent men betwixt vs and them. Gentle-

men,

*Indifferent
Gentlemen.*

men, Free-holders, of great meanes; we beseech you (my Lord) to shew vs some pittie, that they may bee of the Iurie.

The Iudge informed by those worthy *Iustices of the Quorum* concerning these men so named by the prisoners, and knowing the honestie and good credit of the chosen Iurie; their exceptions against them are not admitted of, and so these indifferent Gentlemen are passed by.

The Clerke therefore is commanded to goe forward, and then he readeth the *Inditement* of euery one in order, one after another, as they be called forth by name, and set to the Barre.

The first which is called
out

out, is the *Old-man*.

Then saith the Clerke,
Gao'er, set out *Old-man* to
the Barre.

1. *Old-man*
arraigned.

Then he is brought to the
Barre, and commanded to
hold vp his hand, and his in-
ditement is read.

Old-man, thou art indited
here by the name of *Old-man*
of the *Towne of Euahs tempta-*
tion, in the *Countie of A-*
dams consent, that vpon the
day of *Mans fall* in Paradise,
when he was driuen out, thou
diddest corrupt the whole
nature of man, body and
soule, leading all and euery of
his posterity, comming by
generation, with the body of
sinne, making him indisposed
to any thing that is good, fra-
ming lets to any holy duty,
& polluting his best actions,
but

H's indite-
ment.

but making him prone to all euill, bringing him captiue to imperious lusts, and so causing him to liue in continuall rebellion against God, contrary to the Peace of our So- ueraigne Lord the King; Ie- sus Christ, his Crowne and Dignity.

What sayest thou to it?

Hee pleades not guiltie. and so puts himsele to the Triall.

Evidence.

Then the Cryer calleth for euidence against the Pri- soner.

Dauid.

Psal. 51. 5.

Then commeth forth Da- uid, whose *Evidence is this: I was shapen in Iniquitie, and in sin hath my Mother conceived me.* *Iobs* is this: *He cannot bee cleane that is borne of a woman.*

Iob. 25. 4.

Isa. 48. 8.

Isaiah, his *Evidence is, That all are transgressors from the wombe.*

Saint Paul

wombe. *Saint Pauls* Evidence is most cleere; for being asked what he could say? Hee answered, (My Lord) this *Old-man* hath been the death of verie many. I haue woefull experience of him, *a wretched man hath he made me, He tooke occasion by the Commandement to worke all concupiscence in me. He deceiued me and slew me, wrought death in mee, so that in my flesh dwelleth no good, but when I would doe good, euill is present with me, so that through him, the good I would doe, I cannot, and the euill I hate that I doe; He maketh warre against the law of my mind, and bringeth me into captiuitie to the law of sinne. Thus (my Lord) is in me the Body of Death, from which I desire to bee deliuered: and*

Rom. 5. 19

Rom. 7. 3.

11. 13. 21.

15. 19. 23.

G this

this is that I can say.

Verdict.

The Euidence being thus cleere, the Iury presently being all agreed, giue in their *Verdict*, and being asked what they say of the prisoner at the Barre, guilty or not, they answer, *Guilty*.

Then he asked what hee can say for himselfe, why sentence should not be pronourced against him?

Old mans plea.

Pelagius & Anabaptists

Good my Lord, saith he, I am wrongfully accused, and am made the man I am not, there is no such thing as *Originall Corruption*. *Pelagius* a learned man, and all those now that are called *Anabaptists*, (who wel enough know all these *Euidences* brought against me) haue hitherto, and yet doe maintaine it, that *sin commeth by imitation, and not by*

by Propagation, and in-bred prauity. Good my Lofd, I beseech you, be good vnto me, and cast not away, so poore an *Old man* : (Good my Lord) for I am at this day 5557.yeeres old.

Then said the Iudge, *Old-man*, the Euidence is cleere, those thou hast named, are condemned Heretickes; and as for thy yeeres, in respect of which thou crauest pittie, it is pittie thou hast beene suffered so long, to do so great and so generall a mischief as these good men doe witness against thee.

O my Lord, I beseech you then a Psalm of Mercie.

Old-man, the Law of the King allowes thee not the benefit of the Clergie, for

Rom. 6. 33 *The reward of sin is death:* This is his Maiesties Decree, vnchangeable, as the Law of the Medes and Persians.

Obiect.

Good my Lord, that is meant onely of actuall sinne, and not of me.

Answ.

That is not so; for Originall sinne is sinne, and all men know, that children die, that neuer sinned by imitation, nor actuall after the similitude of *Adams* transgression, And death gorth ouer all, in as much as all haue sinned. If sinne were not in infants, they could not die, heare therfore thy sentence.

Rom 5.

The Sentence.

Thou (*Old-man*) hast by that name beene indited of these Felonies, Outrages, and murthers, and for the same arraigned; thou hast pleaded Not guiltie, and put thy selfe vpon

vpon the tryall, and art found
guiltie; and hauing nothing
iustly to say for thy selfe, this
is the Law: thou sha't be car-
ried backe to the place of
Execution, and there *bee cast*
off, with all thy deeds, and all
thy members daily mortified
and crucified with all thy lusts,
of euery one that hath truly
put on Christ.

Eph. 4. 22.
Col. 3. 9. 5

This sentence pronoun-
ced, the Sheriffe is comman-
ded to do Execution; which
Religion, by his *Vnder-Sheriffe*
Resolution, seeth throughly
performed.

The *Executioner* is he that
hath put on Christ, Gal. 5. 24.

Executioner.

This Prisoner thus proce-
ded against, the Gaoler is
commanded to set out *Mi-*
striffe Heart to the Barr, who
is commanded to hold vp

Mistriffe
Heart tried

her hand, and then is her Inditement read.

Her inditement.

Rom 2.5.

Ephes 4.
18, 19.

Luk. 24.25

Mistrisse Heart, thou art heere indited by the name of *Mistrisse Heart of Soule*, in the County of the *Isle of Man*, that also vpon the day of Mans fall in *Paradise*, thou becamest corrupted, accompanying the *Old-man*, and also *Will thy man*, and hast been so hardened, that thou couldst not repent, and so blind, that thou becamest past feeling, and hast made men to giue themselues ouer to all lasciuiousnesse, to worke all vncleannesse, euen with greedinesse, to be also very slow to beleue all that the Prophets haue spoken: and to be so enraged with choller, sometimes as to runne mercilesly on Innocents to murther them,

them, and to cause men most cursedly to depart from the liuing God. Thou hast been, and art also in confederacie with al & euery euill thought, word, and deed, committed against God and Man. Thou hast beene a receptacle of all the abominations of euery sin whatsoeuer, and hast had conference with Sathan to lie vnto the holy Ghost; and for greedie gain; at the diuels suggestion, hast set some on worke to play the Traitors to the shedding of the innocent bloud of our Soueraigne, contrary to the Peace of the King his Crowne and Dignitie. What sayest thou to this Inditement? Guiltie, or not guiltie?

Shee answers, Not guiltie, and puts her self to the Triall.

G 4 Then

Act. 7. 54.

Mat. 9. 4.
& 21. 34.

Ioh 13. 2.
Act. 5. 3.

Ioh. 13. 2.

Hearts ac-
cusers.

Moses.

Psal. 106.
32. 33.

Gen 6. 5.
Gen 8. 21.

Then the Cryer saith, If any man can giue *Evidence* against the Prisoner at the Barre, let him come; for shee stands vpon her deliuerance: then come in such as can say any thing against her, and first is *Moses*.

Moses, what can you say against this prisoner? looke vpon her, see if you know her.

My Lord, I know her well enough, she made me and my brother *Aaron* to speake so vnadvisedly with our lips by her passion, that we could neither of vs be admitted to goe into the land of *Canaan*. This I can say of her, *that euery imagination of her thought is onely euill continually*, and that naught shee hath beene from
her

her youth vp.

Moses hauing ended, then
saith the Iudge, is there any
more?

To whom answer is made
yes (My Lord) there is *Jeremie* *Jeremie.*
the Prophet.

Jeremie the Prophet looke
vpon the prisoner, can you
say any thing on the behalfe
of his Maiestie?

My Lord, this I can say,
that she is deceitfull aboue all *Ier. 17. 9.*
things, and desperately wic-
ked: so that no man without
Gods speciall assistance can
either finde out her deuices,
or escape her treacheries.

And this moreouer I know
that she hath beene sent vnto
and forwarned to wash her
selfe of her wickednesse: and
yet for all this she doth lodge
still ill thoughts in her house. *Ier. 4. 14.*

Ier. 7. 24.
and 9. 14.
and 11. 8.
and 13. 10

Yea (my Lord) ſhee hath ſe-
duced many from God, ma-
king them to walke after her
euill counſels and imaginati-
ons, to their vtter deſtruſti-
ons. And I am truly infor-
med, that there is cuer the
place where the enemies of
their owne ſoules doe worke
their wickedneſſe and miſ-
chiefes.

Pſal. 58. 2.

Is there any more *Eui-
dences*?

Ezekiel.

Yes, my Lord, heere is
Ezekiel.

Ezek. 20.
16 and
3. 33. 1.

Ezekiel, what can you ſay?

My Lord, I can witneſſe
thus much; ſuch is her lewd-
neſſe, that ſhe followed after
Idols, and after Couetouſ-
neſſe, which is Idolatry, both
high Treason and Rebellion
againſt God. Yea ſo very
ſhameleſſly and lawleſſly ſhe
carrieth

carrieth her selfe, that if such lewd companions come not in to her, she will goe out and follow them.

These be witnesses enow, saith the Iudge, to condemne her, but is there any other.

Yes my Lord, please you here are more : here's Saint *Matthew*.

Saint *Matthew*, what can you say against the Prisoner at the Barre?

My Lord, I haue heard it from the'mouth of my Lord *Chiefe Iustice* himselfe (when I did attend vpon him, hee hauing occasion publickely to speake of her) that out of the heart doe come euill thoughts, *Adulteries, Fornications, Murthers, Thefts, Couetousnesse, Wickednes, Deceit, Lasciuiousnesse, and euill eye, Blasphemie, Pride*

S. Matthew

Mat. 15.
19.

S. Marke.
Mark, 7.
 21, 22, 23

Pride and Foolishnesse. All these euills he witnesseth to come forth of her house: so that it is euident against her by his honours vndoubted testimonie, that she is an harbourer of a companie of very bad and vsufferable guests. Saint *Marke*, here next mee, can witnesse as much.

It is very true my Lord.

Here is an Harlottrie indeed (saith the Iudge.) Iurie, if you be agreed giue in your Verdict, what say you of this Prisoner? Guiltie or not guiltie?

We say guiltie, my Lord, Woman, what canst thou say for thy selfe, that sentence according to Law should not bee pronounced against thee?

Ah, good my Lord, take pittie

pittie on me , a poore weake
old woman; these men speake
against me the worst that they
can, because I would not bee
ruled by them. They speake
of malice my Lord. If I haue
misdemeaned my selfe any
way , it was by this *Old-man*
my fathers misleadings, (My
Lord) by whom , I thought,
that being a woman I should
be wholly guided. But here
me (good my Lord) I be-
seech you, let not these mens
testimonies cast me away. For
I did dwell with as good men,
and better than they are , or
euer were (my Lord) as other
can witnesse , to my great
commendations.

Then saith the Iudge, who
are these I pray you?

I dwelt (My Lord) with
King *Dauid*, with King *Salo-*

*Hearts plea
for her life.*

Ec. 01. 1.
: Chro. 39
19. 15. 17.

Nehc. 9. 8
Isa. 38. 3.

*Ignorant
people praise
their heart.*

mon, and was in their house held to be a *perfect Heart*: so was I after accounted in King *Asa's* house. Yea my Lord, with *Abraham* the father of the Faithfull, was I found *faithfull*, and such hath beene my credit, that I was well spoken of euen to God himselfe by good King *Hezekiah*. That all this is true that I say, I beseech you to aske *Isaiah* the Prophet, as also *Nchemiah*, and others that haue recorded the same.

Besides all these (be pleased to heare me, good my Lord) aske all the Country people, & they will with one mouth speake well of mee. They haue (say they) a good *Heart* towards God, and that euer since they were borne, they neuer found me so wicked

ked as these witnesses are pleased to speake. I hope therefore (my Lord) that you will be pleased to be good to me, good my Lord pittie a verie old aged poore woman, as euer you came of a woman.

Woman, Woman, for the witnesses against thee, they are without exception, and thy owne mouth doth condemne thy selfe, in that *first*, thou doth confesse, that thou wouldest not bee ruled by them when these holy men were sent vnto thee, and that with speciall command from his Maiestie to see thee reformed. *Againe*, that thou doest acknowledge thy self to haue been wholly led by the *Old-man*, one now most iustly condemned by the law to be crucified.

*The Iudges
speech to
her.*

As

Mat 13.
Luke 18.

*The heart
is twofold.*

Sanctified

Corrupt.

As touching *Dauids* heart, *Salomons* heart, *Aſa* his heart, the faithfull heart of *Abraham*, and the vpright heart of *Hezekiah*, neuer an one of theſe was thy ſelfe, thou doeſt lewdly ſecke to deceiue by equiuocation, and to beguile the ſtanders by with thy tricks of *Ieſuiticall* couſenage. True it is, that there is great commendation of an *Heart*, and the ſame to be an honeſt and good heart an vpright heart, a faithfull heart. But woman, this is the heart ſanctified and purged by faith in all thoſe that are borne a new of water and the holy Ghoſt: but this is not that which thou art, the naturall and corrupt heart: Thou art that commendable heart in name onely, but not in qualitic: therefore thy bo-
ſting

sting is vaine, thy pleading subtiltie, verifying *Jeremiahs* euidence of thee, that thou art very deceitfull.

As for the vulgar praising of thee, it is through their own selfe-loue, & foolish selfe-conceit, & their vtter ignorāce of thee, that maketh the to speak so well of thee. Thou doest therefore but trifle away the time, & trouble the assembly.

As for thine age, it procurereth thee no pittie at all, because thou hast beguiled, vndone, and bewitched so many. Thine age should haue taught thee better things, but thy obstinacy in wickednesse would not suffer thee. Hearc therefore thy sentence.

Thou *Mistrisse Heart* hast beene indited by the name of *Mistrisse Heart*, of those Felonies,

*Sentence
against
Mistrisse
Heart.*

Her punishment.

Pro. 4. 23.
Heb. 3. 12.

lonies, Murthers, Conspiracies and rebellions, and for the same hast been arraigned: thou hast pleaded not guilty, hast put thy selfe to the triall, and beene found guiltie, hauing nothing iustly to say for thy self. This is the law. Thou shalt bee carried backe from whence thou camest, and there liue condemned to perpetuall imprisonment vnder *Master New-man* the Keeper, without baile or maine prize. *Gaoler*, take her to thee, looke to the prisoner, and keepe this *Heart diligently, and take heed lest there be at any time in you an heart of Infidelitie to depart from the liuing God.* *Master Sheriffe* Religion, and the *Vnder-Sheriffe* Resolution, doe see it performed very carefully and speedily accor-

according to the sentence giuen.

After *Mistrisse Hearts* arraignment, and condemnation, *wilfull will* is commanded to the Barre, and to hold vp his hand, and his Inditement was read.

Wilfull will, thou art indicted by the name of *Wilfull Will*, of the Towne of *Free*, and in the County of *Euill*, that thou partaking with *Old-man*, and lewdly liuing at the bent of *Mistrisse Heart*, hast beene a Champion for them, ready to act all their villanies, and vpon euery motion of theirs, or any sollicitation of those her harlotrie maids, her passions, hast from time to time gathered together all the powers thou couldest make within this *Isle of man*,
to

Will arraigned.

to raise rebellion, and by force and armes hast often attempted to rush in and vpon his Maiesties *Garrison*, appointed for the safe keeping of the Towne of *Soule*, and so of the whole *Iland*, and thereby hast giuen occasion to the Enemies, to seeke to inuade the same, contrary to the peace of our Soueraigne Lord the King, his Crowne and dignitie

What sayest thou to this Inditement, guiltie or not guilty?

His answer was, not guiltie (my Lord) and so put himself vpon his tryall by God and the Countrey.

*witneses
called out.*

Then were witneses called out, and the first of them was the Captaine of the *Garrison*, which was one *Captain Reason*, This

The Captaine comming before the Iudge, was asked what hee could say, for the King, against the prisoner at the Barre?

My Lord, saith hee, by my Soueraignes appointment, I was made Captaine of this Garrison in *Soule*; and his Maiestie also was pleased to place this Prisoner in the same for his seruice, but yet vnder mee, and at my command, and not to doe what he himselfe listed.

*Captaine
Reason.*

But hee hauing conceited himselfe to bee free, and not vnder controlement, and being growne *Full*, he hath by the bewitching of *Mistrisse Heart*, and her Maides endeououred to beare all the sway, treading downe with contempt all my lawfull commands,

*Reasons &
arguments
to conuince.*

mands. I made many *fortifications* against his violent courses, to restraine his out-roades, lest thereby he should haue made way for his Enemies breaking in vpon vs, to the danger of the whole Iland: but all these fortifications very often he hath defaced, and by the force of strong passions, he hath borne them downe before him, without any regard of supreme or subordinate authoritie whatsoever. He may well (my Lord) be called *wilfull Will*, for except he be more vnder subiection, neither I his Captaine, nor euer an Officer in the whole band, will be obeyed, yea, assuredly (my Lord) if he be not curbed, the whole Towne of *Soule*, will be ouerthrowne, and all the Iland fall

fall into the Enemies hand,
to the great dishonour of his
Maiestie. And this is that
which I haue, for the present,
to say. My Officers, if it please
your Lordship to haue them
called, can say very much a-
gainst him.

Then saith the Clerke,
Cryer, call in Captaine *Reason*
Lieutenant.

Whats is name, saith the
Cryer?

He is saith the Clerke, cal-
led *Discourse*.

Lieutenant *Discourse*, come
into the Court, *Vous auez* the
Lieutenant.

*The Lieu-
tenant his
witness.*

Lieutenant, what can you
say touching this *Wilfull Will*,
the prisoner at the Barre?

My Lord, my Captaine
and I haue had many occasi-
ons of much conference vp-
on

on euery serious busines, into which this Prisoner hath often intruded himselfe, and thereby hath greatly hindred our designments. For say we what wee could, hee would haue all things goe after his pleasure, and onely to satisfie the lust of Mistrisse *Heart*, and some of her drabs, on whom hee hath attended, and by whom he hitherto hath been too much ruled, and I may say, most strangely bewitched, hauing no power to denie them any thing.

Our *Ancient* (my Lord) can further informe you.

How call you him saith the Iudge?

Hee is called (my Lord) *Profession*.

Then saith the Cryer, *Ancient Profession*, come into the Court

Court, *vous auez Profession.*

Ancient, What can you say for the King against the Prisoner at the Barre?

My Lord, when I bare my colours of a *Holy conuersion*, and displaid the same in *Word* and *Deed* before the company he hath attempted, and that not seldome to rend and teare them; and this not onely within our selues: but sometime also before, and in the very sight of the Enemy hath sought to deface my colours, through his violent disposition, vntamed nature, with the helpe of enraged passions, to my vtter disgrace, and not to mine onely, but to the whole *band* of good qualities, gifts and graces, in the towne of *Soule*.

So heady he is, and so per-

H uersly

*The Antient
his Wines*

nerfly bent to his owne will that he neuer regardeth, for the present, what may happen afterwards. Our two Sergeants can more at large discover him, if it please your Lordship to heare them: Here they stand by me.

What doe you call them, saith the Iudge? My Lord, saith the *Ancient*, the one is Sergeant *Vnity*, and the other is Sergeant *Order*, worthy Souldiers (my Lord) and very seruiceable for good gouernment. Sergeant *Vnity*, come in, What can you say of this Prisoner?

*Sergeant
Vnities
witness.*

My Lord, when al the whole band louingly, as one man, were obedient in al things, he vpon euery least discontent did mutinie, and endeoured to set vs at ods one against another

another. He hath adhered to secret Conspiracies of inbred Corruptions ; yea, and hath not beene onely found to fauour, but also to stand for, and to grace our open enemies, euen Satans suggestions, and the pompes and vanities of this wicked world ; to whom he hath beene so seruiceable, as if he had beene a prest Souldier for them, forgetting his faith and allegiance to his owne Soueraigne. If he be not (my Lord) suppressed, he will at the length be our vtter overthrow. My fellow, Sergeant Order, can say more.

Sergeant Order, What is that you haue to witnesse against the prisoner?

My Lord, whensoever he commeth out of that lewd

*Sergeant
Orders wit-
nesse.*

Companiōr.
to Wilfull-
Will.

Harlots house, Mistris *Hearts*, and from among her young Strumpets, he is so enraged, as hee behaveth himselfe more like a savage beast than a man: All is by him put out of order, our *Captaine* cannot rule him, especially when he hath gotten a pestilent fellow, one *Obstinacy* to accompany him, and another cogging deceitfull companion, called *Shew of good*, to hearten him in his forward courses and bad intendments. Of himselfe he is ill enough, but these (my Lord) make him vncapable of good Counsell, or of the best aduice that our *Captaine* can giue him.

Where are, saith the Iudge, these fellowes; why were they not apprehended,
and

and brought in hither with him?

My Lord, as soone as he was attached and brought vnder authoritie, they both presently fled. Our Captaine *Reason* made diligent search after them, but could not finde them. For my Lord, these Companions durst neuer appeare with him, but when they knew him to be wholly bent to his owne will, and when they were very sure our captaine had not strength enough with him to withstand them, otherwise they would keepe close, & not apparantly be seene to countenance him. If order might be taken for apprehending of these, there would be some hope of better gouernment in this prisoner, if he hap to be released.

H 3

Vp-

Vpon this the Iudge gaue order to Master *Sheriffe*, to his *Vnder-Sherife*, and to all the Iustices of the Bench for the speedie apprehending of these two lewd and rebellious companions. Then the Crier was commanded to call in one witnes more, which was one of the Corporals of the Band, whose name was *Discipline*, who being there attending presently appeared.

The Corporall being at the Barre, it was demanded of him what he could say, more then had beene spoken?

Corporall
Disciplines
witness.

My Lord, saith he, though verie much hath beene spoken, & that most truly against him, yet haue I more to say than hitherto hath been spoken by any of them. It is well knowne,

knowne, my Lord, to the whole *Corps de guard*, how vnruely hee hath beene after the setting of the watch. Such conceit he hath euer had of his freedome (my Lord) that my very name hath beene odious vnto him. He hath gotten such libertie, that he could neuer endure to bee disciplined. Our armes he hath taken and made them often vnseruiceable.

Our *Powder* of holy affections he hath damped, the *Match* of feruency of spirit he hath put out: the *Small shot* of spirituall ejaculations he so stopped, as in time of need they would not go off; of the *sword* of the Spirit, the Word of God, he quite tooke away the edge: he brake the *Helmet* of saluation, brused the *Brest-*

*Will is a
great kin-
derance to
spirituall
warfare.*

plate of righteousnesse : the *Shield* of Faith he cast away, & vnloosed the *Girdle* of verity. The *points* of all the pikes of diuine threats by presumption he so brake off, as they had no force to pricke the *Heart*. He would (after the Watch was set) of himselfe without the Word goe the round, & diuers times meeting the *Gentlemē of the round*, holy Meditations & diuine Motions, he would stop their passages and turne them backe againe. And not seldome hath he fallen vpon the *Sentinels*, quicke apprehensions, & put out their eies, so as they could not, if the enemies had approached, haue discerned the. My Lord, by his wilfull vnru- lines, & by his obstinate Ma- sterfulnesse, he hath often in-
dangered

dangered the whole *Iland of man*, the lower part called *Corps*, and the higher called *Soule*, & in a maner deliuered them into the enemies hand. For the common Souldiers, the powers and faculties of both are too often swayed by him, to follow him in his rebellious courses. And therefore, my Lord, if he be not suppressed & brought in obedience to our worthy Capitaine, he will surely at the length yeeld this his Maiesties right into the hands of forraigne powers, which daily watch to haue by him some opportunitie to inuade vs. They haue (my Lord) often assailed our *Castle of Confidence*, raised vpon the Mount of Gods mercies, hoping onely vpon his
H 5 helpe

helpe to make a breach therein and entering to cast vs out, we therefore beseech your Lordship to haue iustice against him.

Then saith the Iudge, you aske but right, and that which in my place I am bound to yeeld you, without respect of persons.

Honest men of the Iurie, you haue heard what all these Gentlemen haue witnessed against him, if you be agreed of your Verdict, giue it in, what thinke you of the Prisoner, guilty or not guilty?

They answer, guilty, my Lord.

Then the Iudge turneth his speech to the Prisoner, *Wilfull Will*, thou hast heard what all these haue witnessed against thee, what canst thou now say
for

for thy selfe, why the sentence of death should not now be pronounced against thee?

My Lord, I am a Gentleman free borne, and euer like a Gentleman brought vp in liberty. And though I was in some sort to be ordered by Captaine *Reason*; yet I euer held my selfe his equall, and stood vpon my freedome of chusing or refusing, or of suspending the action. He had no authoritie to inforce me further than it pleased my selfe. I haue alwaies bin a free-man (my Lord) from seruile obedience to any man and owe subiection to none but onely to my Soueraigne. I cannot deny but that Captaine *Reason* hath offered daily to aduise me, and I haue not euer wholly reiected his counsell;

*will speaks
to the iudge*

counsell: if I haue at any time miscarried, it was through the lewd Mistrisse *Hearts* deceiueablenesse, and the violence of these her passionate affections misleading mee, for want of deliberation before I either chused or refused the thing objected before me.

I doe here (my Lord) ingenuously confesse the truth of all that which these witnesses haue spoken against me, for which I heartily craue pardon.

I also do freely acknowledg that I stood too much vpon my birth, and Gentry, as too many at this day doe, hauing neuer a good quality besides to brag or boast off. I tooke it for granted, that my Gentrie stood in idlenesse, pleasurable

*Abuse of
birth and
gentry.*

surable delights, hawking, hunting, and haunting Tavernes, drinking of healths, whiffing the Tobaccopipe, putting on of new, and variety of fashions, in Hat and in hair, in cloathes and in shooc-ties, in bootes and in spurres, in boasting and bragging, in cracking of oathes, in big looks, great words, and in some out bearing gestures the formes of Gentry: which I verily suppose should sufficiently of it selfe haue borne me out, in all my extrauagant courses, in my licentious liberty, and lasciuious wantonnesse in *Mississe Hearts* house, through which I was brought in, to all these rebellious disorders, for which I iustly deserued my Soueraignes indignation,

indignation, of whom I humbly craue mercie and forgiuenesse, Good (my Lord) take pittie vpon me.

*Iudges
speech to
Will.*

Willfull Will, I am sorrie that thy deserts are no better, being so well-borne, and that thou hast so abused thy Gentry to thy shame and confusion, through thy vaine mistake, and foule abuse of the conceit of Gentry which consists of noblenesse of spirit, honourable endowments of mind, praise-worthy qualities, & seruiceable employments for the King and Country; and not in such base conditions as thou hast named, vnfitting altogether true Gentry, being indeed the fruits either of degenerating spirits from the worth of their Ancestors, or the propertie of new vpstarts,

neuer

*True Gentry
try what.*

neuer hauing had the right breeding of true Gentry, nor the vnderstanding of the true qualities of a Gentleman indeed.

But seeing thou art humble and penitent, and maist doe his Maiestie good seruice hereafter, thy deserued sentence shall be deferred off, till his Maiesties pleasure bee further knowne concerning thee: yet in the meane space thou art to be bound to thy good behauiour, and be carried backe againe, to remaine vnder the custodie of Master *New-man*, Gaoler, take him to thee, and see him forth comming whensoever hee shall be called for.

Then, said he, I humbly thanke your Lordship, and so bowing himselfe to the Bench,

Bench, hee is carryed away from the Barre, to the place from whence hee came, to remaine Prisoner vntill hee should be released.

After he was remooued, the Gaoler was commanded to set Mistrisse *Hearts* Maids to the Barre. But vpon deliberation they were sent to Ward againe vnto another time. The reason was, for that two great *Traitors* and *Rebels*, chiefe amongst the damned crue, were presently to bee arraigned, which would take vp the allotted time before the Court should breake vp and the Bench arise.

Two capital
sins.

These two were *Conetousnesse* and *Idolatry*, Capitali Thecues, pestilently mischieuous

chieuous against God, his
Worship & Seruice, against
the Church, and against the
Common-weale.

Couetousnesse was ioy-
ned with Idolatry, because he
is also called Idolatry. Now
all other prisoners removed,
and the *Iudge* with the *Bench*
ready for these, the *Clerke*
willeth the *Crier* to command
the *Gaoler* to set *Couetousnesse*
to the Barre, which the *Gaoler*
doth forthwith.

Then saith he vnto him,
Couetousnesse hold vp thy
hand and heare thy Indite-
ment.

- *Couetousnesse*, thou art
here indited by the name of
Couetousnesse, in the Towne
of *Want*, in the County of
Neuerfull, that from the day
of thy first being thou hast
beene

Col. 3. 5.

*Couetous-
nesse* tryed.

*His Indite-
ment.*

1. Tim 6.
10.

Mich. 2. 2.

beene the root of all euill, ha-
uing made ſome to play the
Theeues, others to commit
Treaſon againſt our Soue-
raigne Lord the King; others
to murder Innocents for
their inheritance. Thou art
alſo here indited for bribery,
extortion, oppreſſion, uſury,
iniuſtice, couſenage, vnmer-
cifulneſſe, and a multitude of
outragious Villanies: beſides
thy hindering men in holy
duties and meanes of Saluati-
on, forcing them headlong to
their deſtruction, contrary to
the Peace of our Soueraigne
Lord the King, his Crowne
and Dignity.

What ſayeſt thou to this
Inditement, guiltie or nor
guiltie?

He answereth not guiltie
(my Lord) and ſo hee puts
himſelfe

himselfe vpon the triall.

After this, the parties that can giue Euidence are called in, and first *Repentance* is commanded to produce his Witnesses.

Repentance, what can you say?

My Lord, since the Prisoner was committed to prison and put into *Ward*, some of my witnesses are dead, as *Acan*, *Ahab*, and *Iudas*.

Then, saith the Iudge, look the Records *Clerke*, and reade them.

My Lord, I reade here that *Acan* confessed that by *Couetousnesse* he was mooued to looke vpon a wedge of gold, and so coueting, stole it, and with it a Babylonish garment, to the death and destruction

*The first
Euidence
against him
is Repen-
tance.*

*What euill
Couetous-
nesse hath
done.
Iosh. 7.*

1. King. 21

struction of him and all his. Also I here find, how through *Conetousnesse* *Ahab* longed for poore *Naboths* Vineyard, and so eagerly, as he fell sicke for it, because he could not haue his will. But *Iesabel* procured by his leaue and liking the death of *Naboth* and his sons. and so got possession of the Vineyard. Moreover; I finde here, that *Indas* confessed how he betrayed the innocent blood of our Savior through *Conetousnes* and desire of money. This is all the Confession my Lord, in the *Records*.

Then the Iudge willeth the Constable and his Assistants which were at the apprehending of him to be called, who make their appearance.

Constable, what can you say, and those that were with you,

you against this prisoner at the Barre ?

My Lord, when we went to make search for him, he hid himselfe so close, as we had much ado at first to find him in *Mistresse Hearts* house; who had almost perswaded vs that he had not bin there, vntill I learned it from *David* the man of God, whom I had found petitioning the *Lord Chiefe Iustice* for a warrant of the good behauour against the *couetousnesse* of the Heart. Then thought I, certainly he is here in this house: for if *David* feared to haue him in his heart, that gaue so many miliōs of gold & silver, 3300. Carrload of Treasure for the building of the Temple, can I thinke him not to be here? I sought therefore diligently my

It troubles and darkens the understanding.

Dauid scarce to preuent Couetousnes
Psal. 119.
36.

Without diligent search it is hard to find out our Couetousnesse.

my Lord, and found him but before I could attach him, he was got into a darke corner & attempted to blow out my Candlelight, and to haue escaped me. But I and my Company tooke such diligent heed to him, as he could not get from vs : yet before we could bind him, and bring him away, he endeououred to mischiefe as many as came neere him, and would by no meanes obey my Warrant, as the rest here (my Lord) can tell if you please to heare them. Then began euery one of them to speake.

Cares complaint.

Care complained, that he had almost choaked him with the world and worldly busi-
nesses, so as he had no lea-
sure to minde heavenly
things.

Clearing

Clearing accused him that he had so vndermined his vnderstanding at vnawares, as almost hee had broken the necke of his good name, and reputation of his profession and Religion.

*Clearing
accuseth
him.*

Indignation complained that hee had well nigh lost his life by him: for whereas before he could not behold Sinne, but with an holy anger, now profit of Sinne, through this cursed Couetousnesse, made him looke cheerefully vpon it, and heartily welcome it for profits sake.

*Indignation
complaineth.*

Feare complaineth, that he did bewitch him: for said he, whereas before I was tender-hearted and trembled at Gods Word, desire of gaine made me loth to lose
my

*Feare speaketh
against
him.*

my commodity, though I got it with Sin.

*Vehement
desire hurt
by him.*

Vehement desire did greatly complaine of his violent letting vpon him, to make him eager after earthly things, so as he could hardly take any rest.

*Zeale blun-
ted.*

Zeale complained, that he stricke himselfe hard vpon the head, as the blow made him, in hope of gaine, almost without sense of Gods glory, which before he preferred aboue all things in the world.

*Reuenge
made weak*

Lastly, *Reuenge* complained that the Prisoner had attempted to murder him, and so wounded him, as whereas before he could master sin, now he was growne so weake, as any gainfull sin was able to master him, and
to

to bring him vnder command.

When these had spoken what they could, the rest were brought to giue evidence, and these also were men of very good account, and of great worth in their Country; *Master Church*, *Master Common-Weale*, *Master Household*, *Master Neighbour-hood*, and *Master Goodworke*, who hauing answered to their names, they giue in Euidence one by one.

Other witnesses produced.

Master Church, what can you say against the prisoner at the Barre.

My Lord, I am not able to reckon the particular mischiefs he hath done against me. There falleth neuer a Beneficē of any reasonable value, but he sets many to

Master Church his witness.

I run

runne and ride after it, and to offer largely for it, and maketh some *Patrons* theeves, and to admit many an *Ignoramus* into the charge and cure of Soules: and many a Minister to be a periured Simonist before God. He maketh not a few to heape vp meanes, not onely for maintenance, but also to make themselues great; and many which come in freely to neglect the care of their flockes, and to seeke after their fleeces, to care to be rich, and to follow so after the world, as that either they give ouerto preach, or doe make them preach at home very idly, seldome and vnprofitably, though abroad either for their hire, or applaudity more diligently and commendable.

When

When People come to Church (my Lord) he marreth their deuotion and halleth their soules out of the Church, to make them to be walking their grounds, talking with their friends, plotting busineses, and to be going some iourney, to be at some Market or Faire to be counting their debts, following their debtors, reckoning vp their loane vpon Vsury, their profits and gaine, here and there, not without feare, of losses. And all these things (my Lord) with many other worldly thoughts, whilst their bodies are in Church. When people come from the Church, he choaketh the seed of Gods' Word, that it thriueth in very few, and to these few, it is more in talke

I 2 than

People hindered by Conueticusnes in the Church.

Mat 13.
People hindered coming out of the Church.

than in practise. He keepeth (my Lord) many from the Church, causing them to set the Lords Day apart, not for his service, but for their worldly affaires, because they will not take another time for hindering their profit in the weeke dayes.

Much more (my Lord) I haue to say, but I am loth to be too tedious.

You Master Church haue spoken sufficiently & enough to condemne him.

Call Master Common-Weale.

Master Common-Weale, what can you say on the kings behalfe against the Prisoner at Barre?

*Master Common-weale
his accusa-
tions.*

My Lord, this man hath entred so farre into all busi-
nesses

nesses, he hath almost utterly vndone me. Hee propoundeth Offices to sale, and so maketh the buyers to sell their duties for profit to make vp their moneies. He hath monopolized commodities into his hands, inhauced the prices of things, to the great griuance of the Kings Subiects. Hee (as your Lordship well knoweth) hath miserably corrupted the course of Iustice, by briberie, by making many Lawyers pleade more for Fees, than honestly, for the equalitie of the cause; by delaying the cause, by remoouing it from one Court to another, till men bee vndone. He hath, to get his desire, suborned false witnesses, counterfeited

Evidences, and forged Wils.
Good my Lord, let some order be taken with him, else he will utterly bring me to ruine and all mine for euer.

Call Master *Honshold*.

Master *Honshold*, what can you say concerning the Prisoner?

*Master
Honshold
his witness.*

My Lord, this wicked *Conuetousnesse* keepes holy exercises out of priuate houses; he will not let Parents haue any time to instruct their children, he maketh Masters vse their seruants more like beasts than men, they are so wholly imployed in worldly businesse: as for their soules there is no care taken, but they are left to liue as soulelesse men. Hee causeth niggardly house-keeping, and ouerlabouring of seruants. He breederh

breedeth much contention, chiding, and too much vse of ill language by Mistresses and Dames, yea, betweene men and their wiues in their Family, to the great grieve and ill example of their children and seruants.

10 Yea, (my Lord) he hath made children to be cruell to their Parents, brethren and sisters to hate one another, neere of kindred and bloud to goe to Law one with another, for and about diuiding goods, lands, and inheritances; yea, I can witnesse this, that he hath made them murder one another: Children their Parents, Husbands their Wiues, and one brother another. It would be too long to particularize, how great euils, and how many waies he

*Cruelty of
Covetousnes*

hath iniured me and all mine.
But because other witnesses
stand here by me, I will trou-
ble your Lordship with no
more complaints at this
time.

Call Master Neighbour-
hood.

Friend, What is it that
you can say touching this pri-
soner?

Master
Neighbour-
hood his
witness.

My Lord, this unhappie
man hath altogether disuni-
ted mens affections, so as in
our Town there is very little
loue: hardly will one doe ano-
ther a good turne freely, but
either it must be one for ano-
ther, like for like, or in certain
future hope for gaine. This
wretch hath almost banisht
all friendly societie; euerie
man is so now for himselfe, as
he neglecteth his neighbour
almost

almost wholly. He maketh them trespasse one another, to rob cunningly one another in buying and selling, and to fall out with bitter rayling, and vnnighbourly languages for a pennie losse, and causeth many suits and brabbles. We are (my Lord) indeed miserably disquieted, and almost vtterly vndone by him. For (my Lord) we were a companie of very good neighbours till he became *Landlord*: here dwelt *Amitie*, *Kindnesse*, *Gentlenesse*, *Loue*, *Peace*, *Charity*, *Patience*, *Goodnesse*, *Ready-good-will*, *Forgetfulnesse of wrongs*, *Sociablenes*, *Good-turnes*, and *Ioy*: but most vniustly by his cruelty and wrong dealing he hath displaced them, and brought (my Lord) a companie of in-

*Goodneigh-
bours and
peaceable.*

Gal. 1.
ill Neigh-
bours, and
very un-
quiet.
Rom. 2.

1. Tim 3.

The best
kindnesse
of the Co-
metous.

No harme,
the best ma
among the
Cometous.

fernall spirits, for so I thinke I may without offence call them, which are these: Hatred, Malice, Ennie, Wrath, Anger, Charlishnesse, Discord, Niggardlinesse, Sturdinesse, Strife, Debate, Variance, Emulation, Sedition, Wrangling, Fraud, Deceit, Malignity, Despight, Vnnaturalnesse, Implacablenesse, Vnthankfulnesse, Selfeloue, Highmindednesse, Fiercenesse, Makebate, and Vnmercifulnesse. The best that he brings in (my Lord) are Costlesse complement, Faire, Speech, How doe you, Good-morrow, Good euen, Glad to see you well, word-welcom, Will you drinke, Farewell, Yours to command, and such like; also one Little-good, with another called Stone-lost, and amongst these No-harme is greatly com-

commended, but neuer a
Good man amongst them,
much lesse any *Too good* to be
found in the Parish, except
more in name, than in deed.
And this is that which I haue
to say, my Lord, at this time.

Call out Master *Good-
worke*.

Master *Good-worke*, what
can you say touching the pri-
soner?

My Lord, there hath beene
so much spoken that I need
say nothing; yet none haue
more iust cause to complaine
than I haue: for he hath en-
deuoured to his vtmost to
roote me out, and all my po-
sterity, *Bounty, Liberality, and*
Hospitality.

My Lord, we by reason of
him, daily stand in feare of
our liues; all the countrey
crieth

*Mr. Good-
worke his
accusation.*

*Courtesies
an enemy to
good works.*

crieth out of him, in their loue to vs, who well know how often he hath attempted to murder vs.

He hath put out of ioynt both the armes of my Sonne *Bounty*, and almost broken the backe of my Son *Liberalitie*, that hee hardly at any time goeth vpright, and all know this, that he hath violently set vpon my Sonne *Hospitalite*, and forced him out of doores, and in his stead hath let in *Pride of apparell*, *Sump- tuous building*, *Affection of vaine Titles*, whom he hath made to shut vp doores, perswading them that to maintaine their state, they must increase their reuenues, by new purchases, by racking of rents, by inhauncing their fines and incomes, all little enough

nough to vphold their outward state, and vaine pompe abroad. And this (my Lord) is that which for the present I haue to say.

Then it was asked if all were come in, that should giue Euidence?

Answer was made, My Lord here is onely one man more, poore *Pouerty*, brought hither by authoritie to giue Euidence, may it please you here him.

Call in *Pouerty*.

Pouerty, What canst thou say against this prisoner at the Barre?

Good my Lord, I haue reason to curse the day that euer I knew him, and hee onely it is that hath brought mee to this poore state.

Pouerty
his grieuous
complaint
against Co-
uetousnesse.

*The Count-
ious are
unmerciful
in seeking
their owne
gaine.*

I was a man of some credite, my neighbours well know; till I had to doe with him, who would lend mee nothing but vpon Vsurie, and that vpon great bonds and morgage of lands: and so greedy a Wolfe was he vpon his prey, that if I missed but one day of payment, hee would take the benefit of the Morgage, or forfeiture; or if he forbore longer, I paid him by presents and gifts so much with the vse, as made me to groane vnder the burthen, seeing my selfe in an irrecoverable Consumption. Sometimes to keepe day with him, I was inforced either to buy for time, or else to sell something out of hand to make readie monies: either of which was as bad, or worse than

than the biting of vsurie, for when *William Greedy* a brother of his, or also *Gaine* his Cousin perceiued my need, oh how did he in selling for time extort from me; and in buying for readie monie presse me? So that to escape a whirle-poole, I fell into deuouring gulfes, and thus he vndid me.

And not being therewith content (woe vnto him,) when I became Tenant (my Lord) who was before a good *Free-holder*, he put into our *Land-lords* heart, to depopulate our whole Parish of *Wealth*, (for so it was called) and there in stead of many honest Inhabitants and good house-keepers, he set a Shepherd and his Curre to feed his flocks. This also is he (my Lord)

*It depopu-
latesh Pa-
rish.*

*Comelous
will giue
nothing but
by Law.*

Lord) that maketh men of faire lands (which might liue well on their owne reuenues and demans) to take Farmes into their hands, and to driue out such as had beene mercifull releeuers of their poore neighbours. In our poore estate we haue sought to him for releefe, but in stead of comfort, he hath railed on vs, threatned to whip vs, and to send vs to the *House of Correction*. Nothing will he doe for vs, but what by Law he is enforced vnto, though he keepe his Church, & can sometime also talke of Religion. Hee beggers all of vs (my Lord) on worke he will not set vs, and yet will not suffer vs to seeke abroad for releefe. He neuer seeth vs, but his heart riseth against vs. Hee rather
will

will aduenture his own damnation, than part with one pennie, except it be to goe gay, to buy and purchase for him and his. Yea (my Lord) that all may know his mercilesse crueltie when we haue wanted releefe, and begged of him, he hath counselled vs to shift for our selues, and steale out of the stacks of Corne in gleaning time for bread, to breake hedges, to steale wood or coale in the night, to make vs fires, to plucke sheepe, or sheere off their wooll, for cloathing, to rob Orchards, for fruit, to steale geese, hennes, ducks, pigges, and sheepe, for flesh meate, to cousten men that set vs on worke, and to make vs poore people hatefull to God and man. For he careth
not

*Couetousnes
prouoketh
to theft.*

not (my Lord) so as he may not bee charged any way what we do, or what becometh of vs.

And yet to make vp the height of vnmercifulnesse, he will be the first, if we of meere extreme need do amisse, that will cry out against vs & pursue vs to death. This hath euer been his course hitherto, (my Lord) consider rightly of vs and pittie our case, I beseech you good my Lord.

Pouerty, thy case indeed is to be pittied: *Iurie* you haue heard the *Euidence* of al, what say you of the prisoner at the Barre, is he guiltie or not guiltie?

Iurie, Guiltie my Lord.

Couetousnesse, thou hast heard what all these witnesses haue laid to thy charge
and

and spoken against thee, what canst thou say for thy selfe, why sentence vpon these honest mens verdict should not be pronounced against thee?

My Lord, I stand for my life, let it please you with patience to heare mee: and first touching this impatient ingratefull out-crying fellow *Pouerty*; it was not I my Lord, when he was wealthy, but his then daily and only Companions, *Sloth, Carelesnesse, Prodigality, Goodfellowship, Gogay, Good cheere, wantonnesse, Improuidence, Little worke, and Many-mouthes*, which (my Lord) cast him into a Consumption, and like Canker-worms consumed him quickly. I confesse he came to me often to borrow, but when I saw his vaine courses of expence,

*Covetousnes
plea against
Pouerty.*

*What
makes men
poore*

*Excuses of
the Covetous
in lending.*

pence, I was very loth to lend to him, but that he so earnestly intreated mee, euen with teares in his eyes, oftentimes protesting, that I should greatly pleasure him, yea and saue him and his estate from ruine, if I would doe him that kindnesse, to lend him in his need.

Thus (my Lord) was I moued and drawne on to lend him according to the Statute, onely I tooke good securitie, because I perceiued him to be wastfull. Advantage I neuer tooke, but onely when I saw that he was an idle fellow and carelesse, and would neuer keepe day, then I would onely threaten him to terrifie him, (my Lord) and if he then brought any kindnesse to my wife, it is more
than

than I know of, and more than I desire of him.

Sometimes he would offer to sell me the land morgaged to me, when he could not pay, and told me that of necessity he must sell it, and if I would not, another should buy it. Then I thought my selfe as worthy to haue it as any other in all reason.

For my threatning of him and his companie, when they went a begging: true it is, because I say, that as they had consumed themselues, they thought to relie on me, and so in like sort to haue eaten me vp too: for idly had they liued, and work they neither could nor would. And whereas they accuse me that I compelled them to steale, herein they very much wrong me
(my

In buying

*In not gi-
uing.*

(my Lord) for it was their
Loue to line idly, and their
Pinching necessity, which led
 and inforced them to fall to
 shifting and stealing, and not
 I my Lord.

*In depopu-
 lating
 townes.*

Touching their *Landlords*
 depopulating of the *Towne of*
Wealth, they their own selues
 were the verie cause thereof,
 for that worthy Knight and
 my kinsman, Sir *Wordly Wise*
 when hee saw how some by
 suits of Law, others by drun-
 kennesse and Ryot, others by
 Pride and idlenesse did waste
 their estates, so as they were
 neither able to till their land,
 nor to stocke their grounds,
 he bought their estates one
 after another, and so left them
 to buy or hire for them-
 selues elsewhere. And when
 thus they had remooued
 them.

themselues, he sought the welfare of the *Commonweale*, which was to hold vp cloathing (my Lord) the chiefest meanes here to set the poore on worke, which cannot be without wooll, and wooll cannot be had without flocks of sheepe.

*Pretence of
publique
good.*

If this Worthy Knight, and good Common-wealths man tooke any aduise of me, it was for publike good. Good my Lord, consider that *Pouerty* is impatient, euer complaining, and very vnthankfull to his best friends, if they do not alwayes supply his wants.

You know this (my Lord) to be true, and all the Worshipfull Iustices of the bench.

Touching Master Church his accusation; vnworthily doth he lay the faults on me,
for

*His answer
to Master
Church.*

What makes
Ministers
to run so
for livings.

for when any doe ride post so for Benefices when they be fallen, they are set on (my Lord) by *Perking Pride*, sometime by *Neighbor-need*, and all of them by *Master Haste*, to get the living, and by *Master Feare* to come short of it. It was neuer I that made them offer such sums of monies to Patrons, (for it is my manner to advise my friends to be ever sparing of their purses:) but it was their ouer forward friend, *Master Hope-to-preuail* that counselled them to make such proffers.

Who make
Ministers so
negligent.

I am not (my Lord) the cause of my Ministers negligence in his *Function*, but a couple of base loytering fellows dwelling with such Ministers, commonly called (my Lord

Lord) the Parsons man *Ease* and *Idle*, by whom such Ministers are too much led.

If the people profit not vnder those that bee painefull Ministers (my Lord) the fault is not through me, but the fault is in *Inbred Ignorance, Dulnesse, Old-man, Mistresse Heart, and wilfull Will* her man, and *Maides* hating to be reformed, *Dislike of Teachers* either for the person or doctrine. *want of loue of the Truth, Contentednesse to liue and dye in Ignorance,* and the verie *Diuell* himselfe (my Lord) their vtter enimie. These ought to beare the blame (my Lord) and not I.

For Master *Common-Weale* (my Lord) I maruell that hee should thus abuse

K me,

Who binders people from profiting vnder the Word.

Psal. 50.
1. Kin 22.
Iof. 6.
Mat. 13.

Answer to Common-Weale.

me, and wrong me, for (my Lord) he knowes well, that I haue many wayes enriched such as belong vnto him: his cunning *Merchants* in trading, and his craftie *Lawyers* in pleading. I haue holpen many a meane man to a great estate, and many a base birth to be counted of the *Gentry*. Forward haue I beene to helpe all sorts of euery estate, of euery profession and of euery trade and course of life, and must I now bee questioned for my life?

*Answer to
Household.*

Concerning M. *Household*, he hath no reason of all others to blame me; for I taught him how to be warie in his house-keeping, how to manage his estate for his best thrift, how to aduantage himselfe in buying and selling Corne & Cattell
how,

how to let and set, and hire grounds, to graze and fat cattell, and (My Lord) I euer sought his profit in all my courses. Hee hath no cause thus to accuse mee to your Lordship. He had neuer gotten vp to haue maintained so great a Family, but by me. I raised his Father from a base Cottage, to be a Free-holder, and so himselfe to be Master of a great Family and household. If any such euils haue happened vnder him, as he complaineth of, let him accuse *Vnnaturalnesse, Impa-
ence, Vnruly Passions,* and such like makebates, and withall the *Suggestions of Satā*, which doe set men on such mischiefes, and not mee (my Lord.)

For Master *Neighbor-hood,*

K 2

he

*What makes
debate in a
family.*

*Answer to
Neighbor-
hood.*

Bad society

hee may of all other be ashamed to accuse me so, because he hath liued much better and nothing worse by mee (my Lord,) for I caused to be remooued from him and his neighbours, in their often and idle meetings (which they pleased to call *Good-fellowship*) a *Companie* of very *Vnthrifts, Waste, Ryot, Prodigality, Drunkennesse, Gluttonie, Idlenesse, Carelesnesse, Needleffe Expence,* and a rout of verie *Rascals,* with reuerence bee it spoken (my Lord) I taught him and all such as hee is, a better way to liue, and a more thriving course, to looke diligently to their estates, and to take good courses, to save, to get, and to increase their meanes. As first
having

having abandoned such lewd companie before named, in the next place, I aduised them to put away their bad Men-seruants, *Slack* and *Slothfull*, *Carelesse* and *Wastfull*, *Gor-belly* and *Tosspot*, *Weake* and *Way-ward*, *Loue-bed* and *Drowsie*, *Lightfinger* and *Lurching*, *Gamester* and *Go-gay*, *Slipstring* and *Wanderer*, *Scape-thrift* and *Spendall*, and such like vnprofitable. Hindes. And withall to rid themselves in like manner, all of their bad *Maide-seruants*, such as these, *Pranker* and *Prattle*, *Wanton* and *Loue-sicke*, *Sleepie* and *Slugge*, *Sweetlip* and *Daintie*, *Gadding* and *Forgetfull*, *Greene-sicknesse* and *Tender*, *Drinell* and *Slut*, also and aboue all the

Bad Men-seruants.

Bad Maide-seruants.

~~Choare-woman~~, and her daughters *Pocating* and *Filch*, with all their fellowes.

Thriftie
meſervants

And in ſtead of theſe (my Lord) I commended vnto them a company of Men-ſervants worth entertainement. al one mans children, the ſons of mine honeſt Neighbour *Goodhusbandrie*; as *Care* and *Forecaſt*, *Makehaſte* and *Warie* *Thriftie* and *Pinch*, *Aduantage* and *Holdfaſt*, *Cunning* and *Catch*, *Watchfull* & *Toileſome*, *Homely fare* and *Mean-clad*, *Clouted ſhooe*, and *Patch*, *Up-betimes* and *Labour*, *Laſt vp* and *Truſtie*, *Getting* and *Lockfaſt*, *Spend-little* and *Get-much*, *Take-time* and *Loſe-nought*, *Debtleſſe* and *Gaine*, with ſuch other profitable ſervants.

And becauſe I knew that
Maid-

Maid-servants answerable to them were as necessarie, I advised the best I could to provide such also, the daughters of *Good-houswifery*; as *Eager* and *Spare*, *Quick* and *Nimble*, *Trusty* and *Timely-up*, *Healthfull* and *Chaste*, *Euer-doing* and *Silent*, *Wittie* and *Pliant*, with other of the like nature helpful to uphold a mans estate. By which good counsell of mine (my Lord/ *Neighbourhood* liueth now richly, and not beggerly, *Need* knockes not daily at his doore, either to begge or borrow, as hee was wont to doe.

Concerning the last man *Master Good-worke* hee hath least cause of all others to complaine: for that same which hee pleaseth to call in me *Oppression*, *Vsury*, *Extorti-*

*Profitable
Maids.*

*Answer to
Good work*

on, and what not, haue built many a faire *Almes-house*; many a goodly *Hospitall* in the Land (my Lord) and haue also giuen by *Will*, many a large legacie to the poore, and much to publike vses.

*Countessnes
a Romane
Catholique*

My Lord, when I was a *Romane Catholique* in our Forefathers dayes, none was then in more grace and fauour with all the *Clergie* than my selfe. By mee the holy Father the Pope greatly increased his *Treasurie*, by my Counsells the *Pre-lates* gat vp to such an infinite wealth and to such glorious dignities: by me (they making Religion a cloake for mee to put on) they got such stately houses for their dwellings, and for the

the varietie of their orders,
built in the best places of eue-
rie Nation, and such yeere-
ly Reuenewes as did excede
for their certaine mainte-
nance.

Good my Lord, let it
please your Lordship to
think better of me, than these
men procured for witnesses
haue suggested, for falsely
haue they spoken against me.
Good my Lord, good my
Lord, doe me right I beseech
you.

Stand vp, stand vp Fellow,
I haue heard with Patience
these thy verball Apologies :
thy subtil shifts to acquit thy
selfe, thy faire shewes to
winne thee credit, if it were
possible, thereby to pro-
cure thine owne release. But
know, that yet for all

*Judges
speech.*

that thou hast said, the Inditement against thee standeth firme, and the Euidence against thee is good, which here my brethren the Kings Sergeant, and the Kings Attorney, and these worthy Gentlemen, Iustices of this County likewise affirme.

It is very true which your Lord ship saith.

Good (my Lord) before you pronounce sentence against me, as you be a righteous Iudge, heare me, but this once more ?

What hast thee to say yet for thy selfe ?

*Conetous-
ne would
finde an ex-
cuse in the
inditement.*

My Lord I am indited by a wrong name, my name (My Lord) is *Thrift*, and not *Conetousnesse*, as all this while my Aduersaries haue borne your Lordship in hand.

Then

Then the Iudge asked Iustice *Sapience* where his examination was? The Iustices Clerke called *Experience*, brought it forth and read it; in which his name was found to be *Couetousnesse*, and that by the witnessses of his neighbours, to whom he was very well knowne.

Fellow saith the Iudge, why dost thou deny thy name?

My Lord I doe not denie it, for my name is *Thrift*; but when I get vp some wealth, the enuie of my neighbours gaue mee this other nickname: and so common it grew, by their so often calling me, as I lost my other name among them. But there are diuers of my honest neighbours which loue mee, and are glad of my welfare they

*The Couetous will
be only held
thriftie.*

they haue told mee, that my name formerly was *Thrift*: and they doe assure me, that I am vnruly called *Conetousnesse*.

Then saith the Iudge, who be these, and what are their names?

*Who they
be that call
conetousnes
only thrift.*

My Lord, one is *Master Faire speech*, a louing kinde man: and another is *Master Sootbing* his kinsman, both of them my familiar friends: whom I haue often inuited and welcomed to my house. Also many other of my good neighboures doe affirme as much to me, as my neighbour *Needy*, *Retainer*, *Dependant*, *Workman*, *Hireling*, *Tenant*, *Feare-man*, *Faint-heart*, *Loath-to-offend*, *Clawbacke*, and *Fawning*; for though some of these be but poore men, yet I haue

haue euer knowne them all
to bee so honest, that they
haue hated to flatter mee;
There are besides these (my
Lord) other verie substanti-
all Gentlemen, as *Master*
Lucre, *Master Bribery*, *Master*
Oppression, *Master hard dea-*
ling, *Master Scapegood*, *Ma-*
ster Niggard, *Master Pinch-*
poore, *Master Extortion*,
Master Basemind, *Master*
Chubrick, *Master Vsurie*,
Master Hardheart, *Master*
Lone-good, *Master Suckin-*
gaine, and *Master Gripe-*
hard, all these (my Lord)
and other moe of my
good friends, haue much
maruelled, that I would
suffer my selfe to bee so
falsely called *Conetousnesse*,
by these my Accusers, my
euer hatefull and malici-
ous

*Enemies to
Covetousnes*

*What the
Covetous
may doe.*

ous enemies, such as is *Master Pitie, Master Relcefe, Master Liberalitie, Master Bountie, Master Hospitalitie*, with certaine lewd companions such as *Carelesse and Wastfull, Pride and Prodigalitie, Idle & Belli-cheare*, with the like haters of my thriving and provident courses: for I haue heard some Preachers say, that he which provideth not for his family is worse then an Infidle: and I would be loath to be held such a one, that am a Christian man. And (my Lord) if it please you to heare me, and also to belecue me, I haue euer hated Covetousnes: for I keepe my Church, I say daily my prayers, and now & then, as I may attend it, I heare Preachers, yea such as bee held of the nicer cut-
ever

euer railing against the Co-
uetous; I haue been Patron of
many a good Benefice, and
haue euer giuen them freely
and if it hapned, that I refer-
ued out of them any Tithes;
it was then vpon my Chap-
lens thankfulnessse, and one-
ly vpon an honest compositi-
on. I haue giuen almes now
and then., I haue not beene
altogether so straight handed
to the poore, when I sold or
let any thing as often as I did
the prise set vpon the same
euer was so reasonable (as my
Stewards and *Bailiffes* told
me for I trusted them,) that if
one would not giue the mo-
ney another would. If in
house-keeping I haue beene
any whit sparing, it was onely
warines to auoid Riot, Ex-
cessse, Drunkennes and Glu-
tonie,

*Corruptness
but faire
pretences.*

tonic, which euery honest man hateth. If the poore (so many as came) were not all relieued, it was for that I saw beggers to encrease thereby, and so I may do more harme then good by my almes; for while some came from farre, for an almes or a pennie, they might haue earned at home in that time perhaps two pence, yea a groat sometimes, making their going & comming a whole dayes labour. I gathered (my Lord) what I haue gotten, by Gods blessing, and great paines taking, for present and for future maintenance of my selfe my wife and children after me, and I meant withall, when I died, to haue giuen something to the Church, something to the poore, and

a reward to a Preacher, to
Preach my funerall Sermon :
and somewhat more, perhaps
to other good vses,

Good my Lord, I beseech
you consider of me, I haue e-
uer had a good minde to
wrong no man, but onely
haue striuen carefully and
honestly to thrive in this hard
world: and if all my courses
be neuer so strictly obserued,
they will only prooue me to
be *Thrift*, (which is my right
name) and not *Conueteousnesse*;
It hath beene my ill happe,
though I haue done good
deeds, to be very wrongfully
abused, either by such as haue
enuied my good prosperitie:
or by some railing Tenants,
or by some bordering neigh-
bours that cannot buy of me,
how, when, and what they
list,

*The Con-
ueteous will
iustifie them-
selues.*

list, at their owne prices: or by some vnthankfull persons not satisfied according to their humors, though rewarded aboue their deserts. Good my Lord, be good vnto me, and be not carried away with the words of my malicious enuious Accusers.

Fellow (saith the Iudge) but that I onely sit to iudge, and not to be thy accuser, I could tell thee. *First*, that those thou hast before named, to prooue thee to be *Thrift*, and not *Couetousnesse*, are either flatterers, or fearefull to displease thee, or wretched men, companions in euill like thy selfe: And therefore their witnesse is nothing worth: *Next*, that all thou hast alleaged concerning thy Religion, thy almes-deeds, thy house-keeping, and the

*One may be
couetous
and yet doe
many commendable
things.*

the rest, do not cleare thee of
Conscience; for the Scribes
and Pharisees would pay
Tithes, fast weekly; make
many and long prayers, yea
they heard *Iohn Baptist* a se-
uere Reprouer of sinne and
Christ Iesus too, who sharply
reprehended them: They
would giue almes, adorne se-
pulchers, and do many things
which thou dost come farre
short off, and yet were they
very couetous. The young
man that came to Christ, and
stood vpon his well doing to-
wards all men, and that from
his youth vp: yet was hee a
Mamonist; and trusted in his
riches. There were certaine
Iewes as one Prophet telleth
vs, who would heare Ser-
mons, seeme to delight there-
in, shew loue to their Tea-
chers

Mat. 6.
Mat. 23.

Lu. 16. 14

Mat. 29.
Mat. 10.
24.

Ezek 33.
30. 32.

chers in word, and speake to others to go and heare them, yet their hearts followed after their couetousnesse. In a word, the carriage of thy owne speech vttered in thy owne praises, fauoureth strongly of Coueteousnesse. But as I said I will not bee both an Accuser and thy Iudge: wee will heare witnesses for the King in this point also: call in witnesses.

Then the Clerke willeth the Crier to call in one *Master Proofe* and one *Master Signes*.

Master Proofe and *Master Signes* come into the Court, to giue euidence against the Prisoner at the Barre, or else you forfeit your Recognizances, Vous auez *Master*

ster Prooffe, and Master Signes.

Master Prooffe stand vp to the Barre, that my Lord may heare you : giue roome there.

Then saith the Iudge, *Master Prooffe* looke vpon the Prisoner, doe you know him?

Yea (my Lord) I haue knowne him from a childe : his name is *Couetousnesse*.

But he denieth it now, saith the Iudge, and calls himselfe *Thrift*.

My Lord, hee of late is growne ashamed of his name, but neither is, nor euer was ashamed, either of the nature or practise of *Couetousnesse*, as I and *Master Signes* here doe well know, and are able to make good against him,

Then

Then you hold not his name to be *Thrift*.

No verily (My Lord) though he hath often pretended it, to couer his odious, though very true name; yet it is not to bee denied (my Lord) but that one *Thrift* dwelt where he now dwelleth, and indeed, he is a slip of *Thrift*, and thus it was.

*Thrift turned basely
conetous &
bow.*

This *Master Thrift*, was once Steward to three worshipfull Gentlemen, *Master Liberality*, *Master Bounty*, and *Master Hospitalitie*, and carried himselfe very commendably in their seruices, and afterwards for himselfe, when he came to bee an housekeeper, vntill he fell in acquaintance with a very pestilent subtle base Pettifogger, who gaue him such bad counsell

The Diuell.

as

as unhappily brought him to fall into familiaritie with one *Distrust*, and suddenly to marry a daughter of his called *Not content*. Through this his unhappie Father in law euer vrging, and his vnquiet wifes sollicitation, hee was much altered in his nature & condition from that which he was before. Of this woman *Not content* he had diuers children, among the rest, *Care*, *Feare*, *Spare*, *Hard-fare*, *Toile-some*, and withall, one called *Gaine*: Those former Sonnes were soure, sad, lumpish, forward, and very vnquiet: But this Lad *Gaine* was a pleasant youth, and often made his Parents very merrie and therefore though they neglected not the other yet their chiefest delight was set vpon this
This:

*The pedigree of co-
uctousnesse
showing the
true prooffe
thereof, in
whom so
euer it is.*

This Son they so cokered and made so much off, as they suffered him to set his loue vpon one *Coueting*; a very harlot; and withall the base daughter of *Desire*, vpon which filthy harlotry he begot this fellow *Couetousnesse*, the prisoner now at the barre: who when he was but a very babe, so continually lay sucking at his mother *Couetings* breasts, as she had not milke inough for him, and therefore with her husband *Gaines* consent, she put him to bee nursed, and nourished vp of one *Greedie*, the wife of *Money-loue*; Now so it fell out, that thesetwo, had a daughter called *Hope t' encrease*, to which he at ripe yeares was married, who between themselves, as also by the helpe of their
their

their Parents, on both sides of his Parents *Gain* and *Co-ucting*; and of her Parents *Greedie* and *Money-loue*, they did grow rich and very great. And so insatiable hath he beene euer in getting, as hee iustly deserueth to bee called *Constonsnesse* his very true and proper name. And this is that which I haue to say (my Lord) and I hope it may giue the Iury satisfaction, that hee is not indited by a false name.

If you haue spoken *Master Proofs*, then Cryer call in *Master Signes* saith the Iudge.

Master Signes saith the Cryer, stand vp to the Barre.

Then the Iudge asked him if he knew the prisoner?

My Lord, saith hee, I haue knowne this man of a long
L time,

time, his name is *Couetousnes*:
He was so borne, and brought
vp as *Master Prooffe* hath wit-
nessed to your Lordship, and
to the Iury.

But (saith the Iudge) you
haue heard him denie, that
this is his name, what euident
tokens can you therefore de-
cipher him by, that the Iury
may know him to be the very
man?

Pro. 28. 11

My Lord, though I know
him to be blinded with *Selfe-
loue*, and with an ouer good
conceit of himselfe, as rich
men commonly bee, so saith
Salomon, as also that he is flat-
tered by such, as he himselfe
hath named to your Lord-
ship, that hee will neuer be-
leeue what I shall say; yet will
I deliuer vndoubted tokens
to the Iury for them to know
assuredly,

assuredly, that he is the very man, according to his name; a right Mammonist. For my Lord he cannot denie that he was euer content with his estate, Heb. 13.5. but through the loue of money, which he coueted after, he hath laboured and made haste to bee rich, 1. Tim. 6.9. Prou. 23.4. Pro 28. 20. and neuer would be satisfied, Eccle. 5.6.10. nor haue inough, Isay 56.11. For as riches encreased, so hee set his heart vpon them, Psal. 62. 10. His chiefeſt ioy was, because his wealth was great, & because his hand had gotten much, Iob 31. 25. he hath receiued ſiluer, rather then instruction, and gold rather then knowledge, Prou. 8.10. His trust was in his riches, Prou. 11. 28. Ier. 48.7. His

*Signes of a
conscious
person.*

wealth was his strong City,
Pro. 10. 15. and as a high wall
in his conceit, Pro. 18. 11.
Greddie hath hee beene of
gaine, and through his gree-
dinesse, hath hee troubled his
owne house, Pro. 15. 27. By
chiding, chafing, turmoiling,
pinching fare, and such like
meanes; Hee hath encreased
his estate by vniust gaine and
oppression, Pro. 28. 8. and 22.
16. Gifts hee hath loued and
receiued, Pro. 29. 4. Esa. 1. 23.
In his aboundance hee hath
not had power given him to
liue plentifully, Eccles. 6. 2.
but hath spared more then
needeth, Pro. 11. 24. He hath
eaten vpon other mens la-
bours. Esa. 3. 14. and his
Neighbours labours he hath
vsed without recompence.
Ier. 22. 13. For he alwaies only
looked.

looked to his own waies, and
to his own gaine, Esay 56.11
Studying to ioyne house
to house, and field to field,
that hee might bee alone,
Esay 5.8. He hath built hou-
ses by vnrightheousnesse and
wrong, Ier. 22.13. Hee hath
made vn honest gaine, Ezech.
22.13, 24. And gotten gree-
dily by extortion, Ezek, 22.
12. His eyes and his heart
were onely for couctousnes,
Ier. 22. 17. Besides all these
(my Lord) hee hath suffered
the cares of this world, and
deceitfulnesse of riches to
choake the Word of God,
that it hath beene without
fruit in him, Mar. 13.22. Hee
neuer deuised liberall things,
Esay 32.8. nor to despise the
gaine of deceits, Esay 32.8.
Any proposition tending to

Mat. 19.

cost was ever displeasing to him, and like the young man in the Gospell, would he goe away heauily: as one grieved to part with his goods. As an *Ahab* hee neuer could see a *Naboths* vineyard lying commodiously for him, but he eagarly gaped after it. If he gaue to the poore, and to good vses, it was of necessitie not freely, 2. Cor. 9. 5. sparingly, and not bountifully, not cheerefully, and of a willing minde, pleading not to be so rich as men tooke him to be, Pro. 13. 7.

When doth
a man hate
couetousnes

And whereas this man saith, that he hath ever hated Couetousnesse, (as indeed he ought to haue done.) Pro. 28. 16. Surely if he had, then would he (my Lord) with *David* (one that bestowed infinite

infinite treasures to holy vses) haue prayed against the Co-uetousnesse of his own heart, Psal. 119.25. He would haue beene more liberall, more bountifull, more giuen to hospitality, and more readie to good workes, then he hath beene hitherto. He would be like *Cornelius* giuing much almes, Act. 10.2. My Lord I haue knowne him to watch opportunity, to get aduantages both of rich and poore: If *Master Liberality, Bounty, Hospitality, Good work, Church* or *Common-Weale*, did euer imploy him, hee then would make gaine of them all to himselfe: Where hee found any good fellowes for his turne, as *Waste, Prodigalitie, Pride, Idle, Needy, or Simple*, as long as they had anie
L 4 thing,

thing, he would speake kindly to them, offer to lend them vpon pawnes, or Mortgages, till hee had vndone them, which hee that hateth Couetousnesse would neuer haue done.

To be short (my Lord) all the witnesses produced already, with the iust complaint of poore *Pouerty*: proclaime his name to be *Couetousnesse*, yea (as your Lordship hath well obserued) his owne speeches and practises, cry shame against him.

Would a man hating Couetousnesse, commend the practise of Sir *Worldly wise* as he hath done?

Would he commend, and entertaine in his seruice, *Conning* and *Catch*, *Aduantage* and *Holdfast*, *Rackrent* and *Ouerreach*

*The cruelty
and basenes
of couetous-
nesse.*

Ouerreach, Makemuch, and Pinchard, Sparepurse and Niggard, Hardfare & Churle, Coldwelcome and Wisbrid, Scarcedrinke and Farewell, with a companie of base Hangbics, such as these, *Slip-thrift and Poorewage, Lacke-meanes and Loyterer, Tag and Rag,* with *Solue and Orbe gone.* If Couetousnesse did not ouersway him, he would surely abandon all such contemptible companiōs which are euer a disgrace to *Liberality, Bounty, and Hospitality,* such fellows as these afore-named, they scorne to haue abiding in their mansions.

I haue beene (my Lord) somewhat too long. I feare me, but I hope, I haue satisfied your Lordship and the Iury : & spoken, but that which is truth.

L 5 *Master*

Master Signes (saith the Iudge) you and *Master Prooffe* haue performed the parts of honest men.

Sirra Sirra, thou that hast so impudently denyed thy name, here before the face of thy country: being so cleerely prooued against thee euery way what canst thou yet alledge for thy selfe, that now the sentence of death should not bee pronounced against thee?

Good my Lord a Psalmc of mercy.

What canst thou, so notorious a Traytor to God, to his Church, to thy King, and to thy Country, now imagine, to reape any benefit by thy Clergie?

Good my Lord, I pray your Lordship of mercy, good my Lord. Fellow

Fellow hold thy peace, and
heare with patience thy iust
deserued iudgement.

Coueteousnesse, thou hast
beene indited by the name of
Coueteousnesse of all the afore-
said Felonies, Cousenages,
Oppressions and Murthers,
and for the same thou hast
heene arraigned; thou hast
pleaded not guiltie, and hast
put thy selfe vpon thy tryall
and beene found guilty, ha-
uing no more to say for thy
selfe, this is the Law.

Thou art to bee counted
Idolatri before God, and also
the root of all euill, and so
damned a sin as not to be na-
med amongst Christians, and
that such as by thee are made
couetous are to bee abando-
ned of all good men, as of
God they are abhorred, be-
ing

*The sentence
against Co-
ueteousnes.*

Eph. 5. 3.

1. Cor. 5.

Psal. 118. 3.

Rom. 1.

29. 32.

Eph. 5. 5.

Col 3. 5, 6

ing worthy of eternall death: and haue no inheritance in the Kingdome of Christ and of God, but vpon them must come the wrath of God, as vpon the children of disobedience. Thou art therefore as a rotten member of the flesh to be mortified and cut off.

Master Sheriffe, do Execution which the *Vnder Sheriffe* seeth performed.

Gaoler, set *Papistry* to the Barre.

Papistry
indited.

Papistry hold vp thy hand.

Papistry, thou art heere indited by the name of *Papistry*, of the City of *Rome*, in the County of *Babylon*, that thou being a bastard Christian begotten of *Hæresie*, *Iudaisme*, *Paganisme*, hast by violent force and armes inuaded the territories of the Church of
God,

God, and by *Spanish Inquisition*, bloody *Massacres*, stabbing, poysoning, and killing of Kings, Gunne-powder plots, Treasons, Rebellions, and other bellish practices, vsurped authority, and thrusts vpon Gods people their humane traditions, inuentions, superstitions, wil-worship, Heresies, Iewish ceremonies, and Paganish Idolatry to the damnation of many Christian soules contrary to the peace of our So-ueraigne Lord the King, his Crowne and Dignity, what sayest thou hereunto, art thou guiltie or not guiltie.

Not guiltie my Lord.

By whom wilt thou bee tried?

By God and the Country.
But (good my Lord) let mee haue another Iurie chosen, I doe

*Papistrives
petition.*

doe not except against the former Iurie, *Faith, Love, Feare, Charity, Sincerity, Patience, Innocencie* and the rest, but (my Lord though they be honest men, and haue well discharged themselves in their Verdict vpon other Prisoners; yet haue they not such iudgement and Vnderstanding as others haue, to discern of my cause, & the truth of the Euidence which shall be brought against me.

Papistris, because neither thou nor any of thy *slanderous Fauourites* may say, that thou hast beene proceeded against rigorously, and vniustly, without respect to the truth of the cause, I am content to call a new Iurie, if here we can haue so many as will make vp the number.

I humbly thanke you (my good Lord) God reward your Lordship for it.

Master Sheriffe, impannell a new *Iurie* of verie substantiall men, the chiefeſt you can finde, and fitteſt to goe vpon this Prisoner now at the Bar.

My Lord, I ſuppoſed, that as hee would craue, ſo from your Lordships vprightneſſe hee ſhould obtaine this fauour, therefore haue I prepared a full Iury to this purpoſe

It was done wiſely of yeu (*Maſter Sheriffe*) let them be called.

Cryer call in the *Iurie*.

1. Call *Common Principles*,
Vous aues *Common Principles*

2. Call *Apoſtles Creed*, Vous aues *The Creed*.

3. Call *Second Commandement*, *Second Commandement* come in.

My

*A Iurie a-
gainſt Pa-
piſtie.*

My Lord I cannot get in.
Whats the matter?

My Lord (saith the Cryer)
the Papists keepe him out.

Command to let him in
Vous aues the *second Com-*
mandement.

4. Call *Pater noster*, Vous
aues *Pater noster.*

5. Call *Holy Scriptures*,
Vous aues *Holy Scriptures.*

6. Call the *Apocrypha*,
Vous aues *Apocrypha.*

7. Call *Councils*, Vous
aues *Councils.*

8 Call *Antient Fathers* for
the first 600. yeares after
Christ, Vous aues *Antient*
Fathers.

9. Call *Contradiction* a-
mongst themselves, Vous
aues *Contradiction.*

10. Call *Absurdity of Opi-*
nion, Vous aues *Absurditie of*
Opinion.

11. Call

11, Call *Consent* of their own men; Vous aues *Consent*

12. Call *Testimony* of *Martyrs*, Vous aues *Testimony* of *Martyrs*?

Count, saith the Clerke.

Then the Cryer bids them answer to their names.

Common Principles, one; *Creed*, two; *Commandement*, three; *Pater noster*, foure; *Holy Scriptures*, fiue; *Apocrypha*, six; *Councils*, seuen; *Fathers*, eight; *Contradietion*, nine; *Absurdity*, ten; *Consent* of their owne men, eleuen; *Testimony* of *Martyrs*, twelue; Good men and true, stand together & heare your charge.

My Lord, here are some more summoned by Master Sheriffes authoritie

Who be they Mastet Sheriffe?

By these
twelue
meanes Pa-
pistry may
be confuted

Master

Mr. Law
& his sons.

Master Law with his
Sonnes, *Ciuill, Canon, Com-
mon, and Municipall.*

Well, let them attend the
Court for the Kings seruice,
for vse if need be.

Papistry, if thou canst iust-
ly except against any, I giue
thee leaue to challenge any
such of the Iury.

*Holy Scrip-
tures is by
Papistrie
chiefely ex-
cepted a-
gainst.*

Goed my Lord, onely one
of the Iury I except against,
which is *Holy Scriptures*, ex-
cept it be our owne, Transla-
tion.

*For Papists
may be con-
futed by
their owne
translation.
See my booke
of Rhems
against
Rome.*

Well saith the Iudge, I am
content it shall bee so, let it
bee either *Montanus*, or the
Rhemist, or the *Vulgar Editi-
on*, wee desire a iust procee-
ding with all the indifferencie
that may be.

Then the Cryer calleth
aloud; If any man can giue
Euidence

Evidence, or can say any thing against the Prisoner at the Barre, let him come in, for hee stands vpon his deliuerance.

Here is my Lord a worthy Gentleman Master *Verity*.

Master *Verity*, come neere, what can you say concerning the Prisoner at the Barre.

My Lord, this I am able to iustifie. First, that hee hath beene a *False Teacher* from the beginning, fraught with error and heresies, teaching as the false Teachers did, such as be recorded in Scripture, if they were paralleld together as the *Doctrine of Diuels*, 1. *Tim.* 4. 1, 2. *Traditions and Commandements of men*, *Mat.* 15. 2. *Mar.* 7. 8, 9, 13. *Col.* 2. 22. *Veniall sinnes*, *Mat.* 23. 16. 18. *Childrens neglect of Parents* for

Master *Verity*'s evidence against *Papistris*. Like *False Teachers* in *Doctrine*

1. Reader mark the doctrine of false Teachers of old and *Papists* now.

2.

3.

4.

- for Churches profit, as they pretended. *Mat. 15. 5. Marke 7. 11. Superstitious obseruation, in meats and holy daies, Mat. 15. 11. Col. 2. 16. 21. laying heauie burthens vpon the people, Luke 11. 46. Iustification by workes, therewith troubling the Churches, Gal. 2. 18. & 3 2. & 5. 4. 12. Voluntary Religion and wilworship, Col. 2. 18. 23. The worship of Angels, Col. 2. 18. Carnall libertie, 2 Peter 2 19. *Ren. 2. 15. 20. And teaching for filthy Lucre, Tit. 2. 11.**
- Thus are they, as were the False Teachers (as the Scriptures in the New Testament set them out) like in all these things.

How like they are (my Lord) to after Heretiques, learned *Whitaker* in his Book *De Ecclesia*, in the first Question

on, sheweth in many particulars.

Secondly, (my Lord) hee hath vsed the very same *practises* which False Teachers haue vsed: he doth to make way for his Doctrine, Worship and Aduancement, euen as they did. ^a They played the Hypocrites in outward humilitie, in *long prayers* and formes of Deuotion, and so misledd silly women: ^b They graced their doctrine with shew of *Fore-fathers*. ^c They *tooke away* the Key of Knowledge, & neither would enter into life, nor suffer others. ^d They told the people *old Wines Fables*, and told lies in hypocrisie. ^e They vsed sleights and cunning craftinesse to deceiue. ^f They boasted of their *learning*, vsing prophane

Like false Teachers in practises

Practise of false Teachers.

^a Col. 2. 2

23.

2 Tim. 3.

5. 6.

² Pet 2. 2.

4.

^b Mat. 15.

2. & 7. 3.

1 Pet. 1. 18

^c Lu. 11 5

^d 2 Tim.

4 &

1 Tim 4. 7

^e Eph. 4 14

^f 1 Tim. 4.

20.

2. Theff.
2.2.
A&, 15.24

Reu. 2.20
Neh 6.14

Mat. 7.
23.
Deut. 13.
1,2.

A&s 17.
7, & 24, 5.
& 18. 13
& 2, 7

2. Cor. 10.
10.

Act 24.5.

Ioh. 8.30

Mat 3 9.

3. Cor 11.

13, 22.

Rom.

16.18.

prophane & vaine babbling, and oppositions of Sciences as they termed it: ^g They pretended *Renelations*, *Apostolical Traditions*, and alleadged counterfeit writings. ^h They haue the *Prophetical woman*, and deceiuing Prophetesses. ⁱ They had their *Miracle-workers*, Casters out of Diuels, and Dreamers of dreames. ^k They would *slander* mens persons, and the Doctrine of faithfull Teachers, and lay to their charge what they could not proue, speaking of them contemptuously, and railing on them. ^l They boasted to be the *true Church*, and that by *Succession* they were of the Fathers. ^m They would vse *faire* and *smoothing words*, and teach with inticing words, and did striue for excellencie of

of speech of mans wisdom
to deceiue. ⁿ When they
could not preuaile by faire
meanes, then they would
suborne false witnesses: they
threatned, beat, *imprisoned*
banished and *slew* the faithfull
Teachers and Christian Be-
leeuers. They ^o would *plot*
conspiracies to the shedding
of bloud, and the priests must
bee acquainted herewith be-
fore hand to encourage them
hereto. ^p They would make
open *insurrections*, and stir
vp great personages to take
part with them. And what re-
bellion, treasons, conspiracies
insurrections & persecutions
this *Papistrick* hath wrought,
my Lord Bishop of *Chiche-*
ster hath openly discovered
to the world in his Booke of
Thanksgiuing for our deliue-
rance

1. Cor. 2. 1.
* Aet. 4. 18
& 22. 1. &
6, 24. &
26. 10. 11.
& 30. 50,
& 22,
Reu. 2.

o Aet. 23.
14.

p Aet. 13.
50.

Popish
Traitors,
Priests and
Iesuits.

Popish
Traitors
Laicks.

rance from all these Traitors,
*Morton, Sands, Parsons, Cam-
pion, Ballard, Watson, Clarke,
Garnet, Priests and Iesuites:*
Stukely, Somerville, Throgmorton, Parry, Babbington and his
Companie; *Lopus, Tyrone,*
Markam, Brooke, with others;
Piercy, Catsby, and all the
Gun-powder Plotters, *Laicks*
And this (my Lord) is not
what I could, but what I
thought sufficient to testifie
at this time, because I would
not be tedious.

M. Veritie, by this you haue
vttered, it is easie to see how
this man hath followed, both
the false Teachers in Do-
ctrine, and the enemies of the
Gospell in their practises. If
there bee any moe witnesses,
let them come forth.

Yes my Lord, heere is Sir
Christianity. Sir

Sir *Christianity*, what is it that you haue to say against this Prisoner at the Barre?

My Lord, I was commanded to be here to day to giue euidence what I know against this man, and this I am willing to doe for the seruice of my Souereigne. This it is (my Lord) which I haue to saye that this man with his Associates, hath in stead of Christian Religion, set vp a seruice of Iudaisme and Paganisme, which I am able to prooue in a multitude of particulars: but because I am loath to be tedious in my relation, I haue brought here with me *Three Bookes*, that the Iurie may iudge of all the particulars, or they may be read before the Prisoner, if your Lordship shall be pleased to haue it also

M What

Sir Christianity his euidence against Papis.

How Papis are like the Gentiles, See Mathias Hoc on Reu. 11. 2. from pag. 419 to 453.

What bookes Sir *Christianitie*?

3 Bookes.
1 *Three Conformities.*
2. *De Origine Papatus.*

3 *Raynolds and Hart.*

My Lord, one is that, that is called *the Three Conformities* set out lately. The other is, *De Origine Papatus*, set out by one Doctor *Morison*, and dedicated to his late Maiesty: and our third is, our learned Counttriman Doctour *Raynolds* his conference with *Hart* neuer answered of any Papist to this day, who sheweth how the Popish seruice is like vnto the Iewish in very many particulars, and wherein they bee more Heathenish, then Iewish.

I am content to haue them read to spare your speech touching the Iewish seruice.

So hauing beene read, the Iudge yet wished Sir *Christianity* to declare openly
how

how *Pagan-like* Papists bee, and as the Heathenish Idolaters in Israel and Iudah were, and onely out of the vndoubted testimonies of scripture, and the Apocrypha bookes, because these learned Authors had omitted it.

My Lord, I shall (saith Sir *Christianity*) performe this taske with as great breuitie as I may: that this Prisoner (if it bee possible) may see how wickedly he hath dealt with mens soules to set vp in stead of Gods Seruice, an Idolatrous, and Pagan-like Worship.

^a These Pagans set foorth *God like a man*. ^b The Idolatrous Israelites had a *Queen of Heauen*: ^c they had *Images of gold and siluer, brasse, yron, wood, and stone, and some*

Papists like Pagans in many things

^a Rom 1. 22.
^b Ier. 7. 18.
^c Dan. 9. 4.
Isa. 41 7.
& 44 10.
Ier. 10 4.
Baruch 6. 45.

Deut. 7. 5.

& 12. 3.

2 King.

17. 41.

2 Chron.

33. 7. 19.

& 34. 4.

Iudg 18.

18.

Ezek. 22.

14, 15, 16.

& 8. 10.

Num. 33.

52.

*Adorned**Images.**Musicke.**Dancing.*

of clay : some molten , some
 carued and grauen, some por-
 trayed vpon walls, and other
Pictures. Some were like men
Dan. 3. 1. 1 Sam. 5. 3, 4. and
 some like women, *Act. 19. 27.*
2 Machab. 1. 13. 1 Sam. 31. 10.
 some like Beasts (like S. George
 and the Dragon) *Exod. 34.*
Wisd. 11. 15. They adorned
 them with filuer & gold. *Ier.*
10. 4. and set Crownes vpon
 some of their heads, couering
 them with costly garments
 and of diuers colours, *Deu. 7.*
25. Hab. 2. 19. Baruch 6. 8, 9, 14
15, 29, 39, 50, 55, 58. Ezek. 16.
18. Wisd. 13. 14. carrying a
 Scepter in the hand, or a dag-
 ger, or an axe. *Baruch 6. 14. 15.*
 They set them vp with great
 deuotion and solemnity, with
musick and melodie, *Dan. 3. 3.*
 with *singing, dancing,* & other
 delights,

delights, *Exodus* 32. 5. They built *Temples* for these Images, *Joel* 3. 5. 2. *Machab.* 1. 13. 15. *Baruch* 6. 18. which were the houses of their Gods, *Judg.* 17. 4. 1. *Samuel* 5. 2. and called them Sanctuaries, *Isa.* 16. 12. They had *Chappels* for them, *Amos* 7. 12. Yea, they set them vpon tops of hills, 1 *King.* 14. 23. 2 *King.* 17. 10. They had them in priuate houses, *Judg.* 17. 4. 18. in chambers, *Ezek.* 8. 12. and in secret places, *Deut.* 27. 15. They had their pleasant *groves* planted, *Ier.* 17. 2. 1 *King.* 14. 23. and there also had their Images, 1 *Kin.* 15. 13. 2 *Chro.* 15. 16. 2 *Kin.* 17. 10. They had their *standing Pillars* and Images, as the Papists their Crosses, *Deut.* 12. 3. & 16. 22. 2 *Kin.* 17. 10. *Leu.* 26. 1. these

Temples.

Chappels.

*Images in
euery place*

Groves.

*Standing
Pillars as
crosses be.*

Ignorant
allured to
Idolatry.

Doted on
Images.

Praied to
them.

Kissed them
Candles set
up before
them.

Powes,
Pilgrimage

were in the head of *High-
wayes* and *Streetes* of *Cities*,
Ezek. 16. 31. *Ier.* 11. 13. The
multitude were allured by the
gorgeous decking of them,
Wisd. 14. 20. & 15. 5, 6. Yea,
they doted vpon them, *Ezek.*
8. 10, 11. They worshipped
them, bowed vnto them, and
fell down before them. *Dan.* 3.
2. *Isa.* 44. 17. *Ios.* 23. 6. They
would lift vp their eyes vnto
them. *Ezek.* 33. 25. Pray vnto
them, *1 King.* 18. 26. *Hab.* 2. 16.
Isa. 44. 17. Kisse them, *Hos.* 13.
2. *2 King.* 19. 8. set vp *Can-
dles* before them, *Baruch* 6. 19.
Make *owes* to them, *Baruch*
6. 35. and goe on *Pilgrimage*
to some of them very farre,
Ier. 51. 44. expecting some mi-
raculous cure from the Image,
Baruch 6. 41. In entering into
their Temples they sprinkled
them.

themselves with water, Altars they had of stone, *Isa. 65. 3.* they used vaine repetitions in their prayers, *Matth. 6. 7.* They measured their Religion and goodnes thereof by plenty, *Ier. 44. 7.* They had their sacrificing Priests, *Acts 1. 13.* and they were *shauen* Priests, *Baruch 6. 31, 32.* Sometimes they were of the basest of the people, *1 Kin. 12. 31.* whosoever would, might for money or for money worth, make himselfe a Priest, *1 King. 12. 31. 2 Chron. 13. 9.* And some served for base wages, *Iudg. 17.* They had their Concubines, *Baruch 6. 11. Hos. 4. 14.* Some of them would wear haire cloaths and torment themselves, *1 King. 18. 26. 28. Zach. 13. 4.* and of a Deuotion in a *Will-worship* macerate

M 4 their

Altars.

Set numbers of prayers.

Sacrificing Priests.

Shauen.

Priests Concubines.

Wearing of haire cloth.

Will-worship.

Taught for
hire.

Variety of
Musicke.
Holy dayes

Nunnes or
holy womē.

Seuerall
protectors
for Coun-
tries.

Swear by
them.

their bodies, punishing and not sparing their bodies, *Col. 2.23.* Their Teachers taught for hire, *Mich.3.11. 2 Pet. 2. 13.15. Reu.2. Tit. 1. 11.* For gifts, they would promise life and peace, *Ezech.13.22. Ier.23. 14 17.* In their seruice they had variety of Musicke, *Dan. 3.* their set holy dayes, *Exod. 32. 2 King. 13.* They had their holy women attending the Idol-seruice, *Ezek.8. 14.* working for them, *13. 18. 2 Kin.23. 7.* and prophecyng lyes, *Ezek. 13. 22.* and were great worshippers of the Queene of heauen, *Ier.7. 18. & 44.19.* They had also their seuerall gods for their seuerall Countries as Papists haue their Saints, *2. Kin.17.29. & 18.34.* They would pray to these and swear by them, *Ier.*

5.7. & 12.16. *Gen.* 31.53. 1 *Kin.*
19.2. 2 *King.* 17.35. *Zeph.* 1.5.
Some in Israel which fell to
Heathenish Idolatry · were
like Church Papists; for they
would worship Idols, and yet
goe to Gods house and heare
his Prophets, *Ierem.* 7, 8, 10.
2 *Kin.* 17.41. *Ezek.* 14.3.7. &
20. 1. 31. & 23. 29. When
Idolatry was cast out of the
Church (as we haue done the
Idolatry of Rome) the Idola-
ters would condemne it as an
ill act in them, and speake a-
gainst the seruing of God
aright, as Papists doe against
vs, 2 *King.* 18.22. They wor-
shipped towards the East,
Eze. 8.16. They were very su-
perstitious, *Act.* 19. They liued
in very grosse ignorance of
the truth, & in liberty of sin-
ning, *Isa.* 44.18. 19. & 45. 20.

M 5

Ephes.

*Some like to
our Church
Papists.*

*They did
speake a-
gainst ser-
uing of God
after his
Word.*

*Worship-
ped God to
the East.*

*Superstiti-
ous.
Ignorant.*

How they
spent their
holly dayes.

Reuellings.

Stewes.

Coniurers.

Exod. 7. 11

Isa. 9. 13.

Leu. 19. 37

Ier. 27. 9.

Dan. 1. 4.

Deut. 18.

10, & 11.

14.

Isa. 6. 2.

Dan. 2. 7.

Isa. 47. 13.

Act. 16, 17

& 19, 19.

Eph. 4. 18, 19. Wisd. 14. 15, 16.

17. They worshipped they knew not what, *Iohn* 4. 22.

Their *Festivals* after their Idol-seruice they spent in eating, drinking, singing, dancing, *Exod.* 32. 6. 18. 19. They

had their reuellings and meetings full of excessive ryot, *1 Pet.*

4. 3. And would wonder at, and speake ill of such as would not be like them. They

had *Brothel houses*, *Ezek.* 16.

24. *2 King.* 23. 7 *1 Kin.* 15. 12,

13. & 14. 24 & 22. 26. They had amongst them *Coniurers*,

Wizards, *Charmers*, *Observers* of times, *Southsayers*, *Astrologers*,

Starrgazers, and such like. To these the people resorted and consulted with,

2 King. 21. 6. *1 Samuel* 5. 2. *1 Chron.* 10. 13. *Hest.* 3. 7. & 9.

24. *Deut.* 18. 14. *Isa* 19. 3. & 47.

12.13. *Hof.* 4.12. *Ezek.* 21.21.
Ier. 8.17. *Act.* 8.10. They sacrific-
 ed to Nets, and burnt in-
 cense to Draggs, *Hab.* 1.16.
 They beleued that some of
 their *Images* were approoued
 of their great God *from hea-*
ven, *Act.* 15.35. They were cru-
 ell and bloudily minded a-
 gainst all that were against
 their Idolatry, *Hof.* 10.14. &
 13.16. 2 *Kin.* 21.15,16. *Iudg.*
 6.30. 2 *Chron.* 24.18.21. The
 Idolaters in Israel and Iudah
 brought in the Heathen, as
 Gods plague vpon them, to
 punish them for their Idola-
 try, 2 *Chro.* 24.23. & 21.16,17
 & 33.11. & 30.6.10.17. 2 *Kin.*
 17,18. as the Papists haue
 brought the *Turkes* vpon the
 Christian world by their
 Imagerie and Idolatry, *Reu.* 9.
 They were stupid and with-
 out

They were
 bloudily
 minded.

Papistrie
 the cause of
 Turkes pre-
 uailing.

*Sottish in
their Idola-
try and ob-
stinate.*

out vnderstanding in their Idol-making, and in setting them vp to worship them, *Isa* 44. 14, 20. and so continued therein obstinate as the Papists doe. And thus haue I shewed what I can say (my Lord) touching the Heathenish Idolaters and their practises.

Your euidence is so cleere (*Sir Christianity*) as hereby al may see how Pagan-like Papists bee in their Imagerie, Priests and Temples. Is there any further euidence?

*Master At-
turney Ge-
nerall, his
euidence a-
gainst Pa-
pistry.
Papists are
guilty of
Treason.*

Then stands vp *M. Attorney Generall*: and did proue him to be guiltie of high Treason both against the person and the lawes of his Soueraigne. My Lord (saith he) this fellow vnder pretence of Religion (for all must be couered with his

his shadow) hath set vp another spirituall *Head* ouer the Church, besides Christ, (euen Antichrist his greatest enemy) as is sufficiently proued. He hath set vp also *Mediators of intercession* besides Christ: also in his rebellious pride of heart hee hath exalted *mans Merit*, and made him a party Sauour of himselfe, by satisfactory punishments either here or in their feigned Purgatorie. Thus is he a Rebelle and an Abettor of Rebels against Christ.

Againe, the Law of Christ (the holy Scriptures) he hath notoriously corrupted and abused many waies. 1. He maketh it *no perfect rule*. 2. Hee teacheth blasphemously that the *Originall is corrupt*, and so shaketh the faith of all such as rest

They haue
another
Head.

Another
Mediator.

How Pa-
pists doe
blaspheme
monstrously
abuse the
Scripture
11. wayes.
1.
2.

3. rest on the Scriptures. 3. He hath added to them mens writings called *Apocrypha*, to make them *Canonicall*. 4. Hee hath feigned a *traditionall word* and equalleth the same with the Scriptures. 5. He debarred for a long time the *translating* of Gods word into a knowne tongue, to keepe the people from the vnderstanding thereof. 6. Being enforced at length to translate it, he hath of purpose done it *corruptly*, and with many *uncouth* and *obscure* words, hath hidden the truth still, to keep the people in blindnes. 7. Yet this their so corrupt and obscure Translation is not admitted *indifferently to all*, but to some, and to these vnder license, for which they pay money. 8. These parties, though they

they may read the Scriptures yet must it be with the *Popes Spectacles*, & may not see farther than the false Teacher pleaseth, nor conceiue otherwise of the sense than he suggesteth, though the Text bee neuer so cleere of it selfe.

9. They blasphemously publish, that the Scriptures are a *Nose of Wax*, a *dead Letter*, *swifterly Inke*, *dumbe Iudges*, & a *black Gospell*, *inkie Diuinity*, and may haue one sense one time, and another at another time, according to the Churches state & condition.

10. They set vp a *corrupt Latin Translation*, for as authentick as the Originalls in the Hebrew & the Greek. 11. And Lastly, they brought into the Church in stead of the holy Bible a *Booke of Lyes* to bee read.

9.

*Causanus in
his Epist.
Log. Bohem*

10.

11.

read. Thus is this wicked wretch guiltie of High Treason against our Soueraigne.

*Counterfeit
Sacraments.*

Besides that, he hath counterfeited his Maiesties Broad Seale, inuenting *new Sacraments*, neuer of Christs institution, & hath conspired and plotted the death of an innumerable multitude of his Maiesties Subiects in a most cruell and bloudie manner, my Lord, he is no way longer to be endured: for we shall neuer be at peace as long as he may haue libertie to liue; for hee is a ranke Traitor to our King and State, an vnderminer of Religion, and the true Church of Christ, & an enemy to our peace and welfare in the Common-Wealth.

*Papistry
not to bee
tolerated.*

Gentlemen (saith the Iudge)
you of the Iurie haue heard
Master

Master *Atturneys* witnes, also what both Master *Verity*, and Sir *Christianity* haue spoken against him: now that you haue heard the euidence so fully, what say you touching the prisoner, is hee guilty or no?

Then the Foreman, in the name of al the rest, answereth Guilty my Lord.

Wherupon the Iudge turneth to the Prisoner, & saith; *Papistry*, thou hearest what grieuous iniquities, foule and filthy abominations, murders & massacres haue been layed to thy charge; thou hast heard the *Verdict* of these so learned and well approued Gentlemen, chosen without al partiality to go vpon thee. And they in their iudgment, vpon their consciences, haue found

*Papistrics
appeale.*

found thee guilty. What cāst thou say for thy self, that sentence of death should not be pronounced against thee?

My Lord, the *Jury* assuredly is corrupted by some meanes or other, else would they neuer haue found mee guiltie: for our learned men haue cited many of these in my behalfe, and therefore I appeale from them to a *General Council*, for the *triall* of their honestie in this *Verdict*.

Vpon this lewd surmise and brazen-faced accusation, all the *Jury* fell a murmuring; being much grieued to bee taxed of faithlesnes and periury. The worshipfull gentlemen the *Iustices* and Master *Sheriffe* began to speake in their behalfe, but the *Iudge* standing vp, staid them and
made

made answer for them.

Papistrice: to be brieſe with thee, thou art ſhameleſſy impudent to accuſe theſe worthy gentlemen: for juſtly proceeding according to the cleere Evidence to thy face. for thy learned men, they haue only cited the names of ſome of theſe, but without their knowledge or conſent. Yea, many teſtimonies they bring vnder their names, which indeed are proued to be counterſeits, abuſing their vnaduised *Readers* in their vniuſt defence of thee. As for thy *appeale* to a *General Council*, is but to ſet a good face vpon an ill cauſe; for thou knoweſt that wee haue long deſired a *Free Generall Council*, but not a gathering together; like the lewd *Conuenticle of Trent*. But

*The answer
to Papistrices
appeale.*

But art thou not ashamed to conceit the bringing of these mens Verdict to the triall? We must by them be tried, & not they by vs. By what canst thou try the *Principles of Religion*? wilt thou deny them? must *Fathers, Councels, Scriptures* and all be brought vnder our iudgements? Thou haddest no cause to taxe the Iury; if any had bin in fault, it should haue bin the witnesses: but canst thou taxe *Verity* of lying, or *Christianity* of falshood? As for M. *Attorney*, his speech is no more then your owne words, writings and practise do testifie.

Hearc therefore thy Sentence, iustly deserued before God and men.

*A picture
of Papiſtry.*

Papiſtry; thou hast bin indicted by the name of *Papiſtry*, of
all

all these former treasons, rebellions, conspiracies, gun-powder plots, murders, massacres,, falshood, heresies, ludaisme & Paganisme, and of that thy detestable Idolatry, & for the same, hast beene arraigned, thou hast pleaded not guilty, hast put thy selfe vpon thy trial, & being found guilty, hauing no more to say for thy selfe, this is thy Law.

That thou the *Mystery of iniquity*, with the old *Serpēt*, called the *diuell*, or *Sathanas*, thy father, with thy lewd mother, that great *Whore*, drunke with the blood of the Martyrs of Iesus, which sitteth vpō a scarlet-coloured Beast, as also with that false Prophet *the son of Perdition*, thy guide, & gouernour shall bee cast aliue where the Dragon is, into the
Lake

*Papistris
condemne
to the pit of
hell.*

2 The. 2. 7
Reu 12. 9
& 17. 3. 9.
& 20. 4 &
19, 20.

Reu. 14.
10, 11.

Lake of fire, burning with brimstone, there to be tormēted with all the marked ones in the presēce of the holy angels, & in the presence of the Lambe, without rest day and night, the smoake of which torment shall ascend vp for euer & for euer, without mercy or hope of redemption.

*The Court
breaketh vp*

After this sentence, there is made an *Oyes*, & so the Court breaketh vp, the *Iudge* ariseth, the *Iustices* and *Gentlemen* attended him, the *Sheriffe* with the *Vnder-Sheriffe* and his seruants goe before with the sounding of a Trumper, and so do conduct him to his *lodging*, and there doe leaue him with rest and peace.

Laus Deo.



The Contents of this little
Booke for spirituall vse,
besides the literall delight
in the Allegorie.

In the first Part.

I.



*That which is
most hurtfull
to man is sin
set out under
the name of a
notorious Malefactor. p. 3. to 9.*

*2. That God hath giuen to such
as be his, heavenly graces to
watch ouer their wayes, and to
find out their sinnes, (set out by
Watchmen, pag. 9. to 12.*

*3. That God hath giuen vs
helpes in his holy word to finde
out and to know sin to be sin, set
out*

The Contents.

out under the name of an Hue and Crie, p. 12 to 17.

4. That some people are so wickedly bent to sin, that, to hide their owne sinfull courses, they become deadly Enemies to most excellent vertues: set out under the names of Master Outside, Master Worldliwise, and the rest, pag. 17. to 23.

5. That sinne escapeth often under the name and cloake, or habit of vertue; set out under the shifts, which theeues vse to make, to escape their pursuers, pag. 23. to 25.

6. That sin hath many to fauour it, and who chiefly they be: set out under seuerall names, pag. 25. to 33.

7. That yet for all these shifts & these Favourites, a godly mā will in obedience to Gods Commandement search it out: set forth

The Contents.

foorth vnder the Constables
Warrant from the Lord chiefe
Iustice, p. 33.

8. That to search out sin is re-
quired vnderstanding, set out
by an officer, which hath an-
thority to search, p. 34.

9. That not enery vnderstan-
ding, but the vnderstanding il-
luminate by grace, is that which
can finde out sin: set out by the
Deputy Constable, the Ty-
thingman, the Petty Cōstable
& chief Cōstable, p. 34. to 40.

10. That where such vnder-
standing is, there is a gracious
reformation; set out by the
chiefe Constables family, p.
41. to 44.

11. That this vnderstanding,
to apprehend sin, needeth other
graces to assist it in his spiritu-
all search: set out by the name of
the Constables men-servants

N

his

The Contents.

his Neighbour, & his Neighbours children, p. 44. to 47.

12. That truly & uprightly to proceed in search of our sins, we must before hand remone self-loue, & self-conceit: set out by two busie companions, p. 47, 48, 49.

13. That the place in the soule where principally sin is to bee searched out is the heart; set out by a Common Inne; pag. 49. to 51.

14. That the five senses are so many inlets for sinne into the heart, & what kinds of sins enter in at euery seuerall sense: set out by the Inne-doores, p. 51. to 54.

15. That sins possesse not the heart forthwith from the sense, but in a naturall order, and by degrees; set out by the Hall, Parlor, Chamber, & Dining roome, p. 54.

16. That

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16. That the passions of the heart are many, & what is their force and effect; set out under *Mistris Hearts Maids*, page 5. to 59.

17. That the will of man is miserably mislead, and made as a very slave to the deceit of the heart, and passions thereof: set out by the name of *Will her man*, pag. 59. 60. 61.

18. That sins once entertained into the heart, doe there find matter of nourishment, there to abide and rest: set out by an *Hostesse* entertaining plentifully her guests; from a Table well furnished, diligent attendance, lodging roomes & beds, pag. 69. to 71.

19. That ill ordered affections, & overswaying passions are accompanied with many evils; set out by *Guests* lodged in severall

The Contents.

rall beds, page 66, to 71.

20. That when the heart doth nourish up sinnes, there the sinners live securely without repentance, through hardnesse of heart; set out by lodging in a bed securely after full dyet, p. 71.

21. That where the understanding is sanctified, there the heart is stricke with Gods feare to shake off security: set out by the Constable attaching a Felon, p. 71. 72.

22. That upon this feare of God, a well informed iudgment wil fall to a true & serious examination, of all a mans wayes wherby godly sorrow is wrought to follow sin vnto the death: set out by a Iustice of Peace, his office, his examining a felon, binding some ouer to prosecute against him, and sending him

The Contents.

to prison, pag. 72. to 82.

23. That a regenerate man, borne anew, getteth at length masterie ouer his own heart, & bringeth his body into subiection set out by Master Newman the Gaoler, p. 82.

24. That the new man is renewed in knowledge, holines, & righteousness; by the Heauenly power wherof he is kept & preserved from all the euils of sin and wickednesse against either God or his neighbour: set out by the three vnder Gaolers, pag. 82. to 86.

25 That a godly man vseth al holy meanes to curbe sin, and to keepe in corruptions of nature. that they breake not foorth to the disgrace of Religion: set out by fettering of Prisoners, and carefully looking to the Prison house, p. 86. to 91.

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In the second part.

1. That there ought to bee a time of trial, and a iust condemning of sin in our selues: set out by an Assises, pag. 93.

2. That God hath set in every man a conscience to iudge of his own wries without all partiality: set out by the Iudge of Assises, pag. 94. to 98.

3. That conscience must be well informed of all the particulars whereof it is to iudge, else it will not, nor cannot iudge a-right: set out by the Iustices & others sitting in Comission with a Iudge, pag. 98. to 102.

4. That the holy Scriptures are the onely rule to proceed by against sin: set out by a grand Iury, p. 102. to 107.

5. That he which would proceed

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ceed strictly against all & euery sin, is a man to be qualified with many vertues ; set out by a Petie Iurie, page 107. to 113.

6. That as vices be, so vicious persons are opposite to vertues, & vertuous men set out by the prisoners challenging the Iurie, pag. 113. to 117.

7. That there are a generation of men setting themselves wholly for the world, which are neither true louers of vertue, nor haters of vice, but so as either may bee usefull for themselves: set out vnder a full Iury of indifferent Gentlemen, p. 117. to 118.

8, That there is in euery one an inbred corruption foule and euill: set out vnder the name of Old-man, pag. 119. to 125.

9. That the heart is desperately wicked, most deceitful &

The Contents.

vaine; set out by the name of
Mistres Heart arraigned and
condemned, pag. 125. to 139.

10. That the wil of mā is most
rebelliously bent, against all due
subiection: set out by Wilfull
Will arraigned, p. 139. to 160.

11. That Couetousnes is a most
cursed sin, the root of all euill e-
uery where; set out by all the
Witnessees produced against it,
p. 261. to 265.

12. That Couetousnes is a de-
ceitfull sin, hauing many pretē-
ces subtilly to coner it selfe; set
out by the answers thereof at
the arraignment, p. 165. to 202.

13. That Couetousnes is not
honest thrift, as is cleere by
prooffe, and the euident signes of
Couetousnesse set out by witnes-
ses; Master Prooffe and Ma-
ster Signes, p. 202. to 228.

14. That Papistry is Idola-
trie,

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trie, a patchery of heresie, Iudaisme, and Paganisme: set out in the arraignment thereof, page 228. to 231.

15. That there are twelue waies to confute Papistrie; set out by the impanelled Iurie against it, p. 231. to 234.

16. That Verity it selfe, and true Christianitie are against Poperie: set out by the two produced witnesses, discovering the falshood, impietie, cruelty, treasonable practises, and the abominable Idolatry thereof, page 234. to 262.

These things are the substance of all this booke couched within the allegoricall narrations which is no dreaming dotage, no fantasticke toy, no ridiculous conception, no old wiues tale told;

N 5 some

*An answer
to such as
censure this
booke.*

some haue an humour to delight in finding of faults; some are so enuious that they cannot looke vpon any thing which is anothers, but they must needs disgrace it; Perhaps some kicking lade in reading is galled, & therefore doth winth. Some are so ridgedly graue, that forsooth, it is amisse to reade that, wherein they may haue occasion offered any way to laugh or smile: when they may remember that euen *Abraham*, the gray headed, old aged, and graue father once laughed; as they themselues will also, whosoeuer they be, when the humour takes them.

No want
of matter
for religious
vses.

If any dislike this little book for want of matter, let him be pleased to consider these one and forty particular instructions

ons before let downe', with
the naturall & morall Philo-
sophie cōprehended therein,
how also families may be wel
gouerned & also religiously ;
how loue may bee preserued
among Neighbours, what e-
uils are the disturbance there-
of, and what be the base con-
ditions of the niggards & pin-
ching worldlings, contrary to
such as be of a bountifull and
liberall disposition.

Besides all these things let
them be pleased to attend to
the scope of the Book, where-
in two things are principally
aimed at.

I. To discouer to vs our mi-
serable and wretched estate
through corruptiō of nature.
For the laying open hereof,
there is a liuely description
of sin, with the power, nature,
fruits,

*The scope
of the book.*

I.
*To know
our selues
by nature.*

fruits, & effects thereof, how it first came, how intertained, bred and brought vp, by whom, and where, with the seuerall kinds of sin, and the differing conditions of sinfull men, opposing vertuous courses, and vnder what colour they so do, to their owne ruine at the length.

2.
*How to be
reformed.*

2. To shew how a man may come to a holy reformation, and so happily recover himselfe out of his naturall wretched estate. To worke this, here is deliuered how a man is to search out sin, what necessary graces are required thereto, with the helps how to discouer sin, and to know sins to be sins; what commonly be the lets & hinderances in the discouery and search of our sinnes; what to doe, hauing found

found out our sins, and how
to become humbled thereby
& how to sit downe to iudge
of our selues without all par-
tialitie. Moreover here is ma-
nifest, what gifts and graces
are requisite to an holy life.
Lastly, how we may know sin
to be subdued, and in whom
it is truely overcome.

These things being the true
scope and right vse of this
Booke, and the matters ther-
in contained so behouefull
and necessarie to euery true
Christian, I hope no sober
minded man can, much lesse
will find fault with it.

If the manner, laying those
things downe in a continued
allegorie, bee the offence to
some, doe suppose they
know, that *Nathan* did teach
Dauid by an allegorie: *Esay*
and

*The man-
ner is alle-
goricall.*

1 Sam. 12.
Cant. 5.

Ezek. 17.
2. & 19.

*Obiection
answered.*

and *Ezechiell* taught the
Iewes so too, and that our Sa-
uiour spake many parables to
his hearers.

If any thinke it had bin fit
for a yonger wit, then for one
growne old and gray-headed;
surely *Nathan*, *Esay*, and *Eze-
chiel* were not young; neither
did those formes of speaking
derogate any thing from their
holy aged grauities. And it
may be thus to allegorize vp-
on such a subiect matter from
all these passages, in politicke
gouernment, required some
more experience, then some
perhaps conceit, though the
thing done to their hand may
seeme now most easie.

But the fault, if a fault, per-
adventure, is not simply im-
puted for making an allego-
rie: but in following it so
largely

largely, & for surfetting (as it were interlude-wise) some things, for the weightinesse of the matter therein contained, not seeming graue enough, as the Parables of Christ, & his Prophets were. For sin and sinfull courses of men should be so deciphered as the Readers might rather be moued to lament, then occasioned to laugh.

First for the largenesse, it is no more then the necessity of the intended discourse required, as the scope before mentioned may sufficiently witness. The Parables of our Saviour in Saint *Luke*, and of *Ezekiel*, were large, and they were prosecuted according to the nature of those things from whence they were taken, to lay open fully thereby
what

Luke 13.
& 16.
Ezek. 17.
& 19.

what they intended, and this is but so, and no more.

I confesse the matter of this allegoricall discourse to bee such (as may appeare by the manifold lessons before layed downe, being the summarie Contents of the book) as ought to worke in euerie Christian Reader sorrow of heart in the deepe consideration of his miseries, till he bee recouered out of his wretched estate: and withall to cause a diligent endeaour in sober sadnesse to better his condition of liuing Christianlike before God; neither of which is preuented by the manner of handling, if all would do, as some haue done, first to reade it after the letter, and then attend piously to the spirituall sence, they would

would attaine to that, which
in so penning it, I aimed at. I
knew the natures of men in
the world: I perswaded my
selfe that the allegorie would
draw many to reade, which
might bee as a baite to catch
them, perhaps, at vnawares
and to moue them to fall in-
to a meditation at the length
of the spirituall vse thereof:
which I well hoped that o-
thers more religiously bent,
would at the first discern and
make benefit of.

If two or three passages car-
ry not that grauitie in shew,
as some, perhaps, could wish
they did: Let these consider
therein those places the en-
forced nature of the allegorie.
Then how that elsewhere in
all the rest of the booke the
cariage of the matter is very
farre

farre from the nature of so odious and so base a comparison, if it be in the hand of a piously affected and wel minded Reader. Lastly, that euen those few passages are sharpe reproofes; and are no more an occasion to guilty parties, with the conceits thereof to make themselues merry, then that great Prophet *Eliab* his mocking (in a matter none more weightie) was to the Priests of *Baal*, when yet, perhaps, some of the wiser sort, abhorring *Baal*, might smile secretly thereat.

There is a kinde of smiling and ioyfull laughter, for any thing I know, which may stand with sober grauitie, and with the best mans pietie, iustly occasioned from the right apprehension of things, else
had

had not *Abraham* fallen into it, nor holy *Iob*, nor the righteous in seeing (which is strange) matter of feare. Wel, I haue clothed this booke as it is: It may be some humor tooke me, as once it did old *Iacob*, who apparelled *Ioseph* differently from al the rest of his brethren in a partie coloured coat. It may also bee that I tooke (as *Iacob* did in his *Ioseph*) more delight in this lad, then in twenty other of his brethren borne before him, or in a younger *Beniamin* brought forth soone after him.

When I thus did apparell him, I intended to send him forth to his brethren, hoping hereby to procure him the more acceptance, where he happily should come: and
my

Gen. 17. 17
Iob. 29. 24
Psal. 52. 6.

my expectation hath not failed; deceiued altogether I am not, as was *Jacob* in sending his *Ioseph* among his enuious brethren. For not onely hundreds, but some thousands haue welcomed him to their houses. They say they like his countenance, his habit and maner of speaking well enough, though other too nice bee not so well pleased therewith.

But who can please all? or how can any one so write or speake, as to content euery man? If any mistake me, and abuse him in their too carnall apprehension, without the truly intended spiritual vse, let them blame themselves, and neither me nor him: for the fault is their owne, which I wish them to amend.

You

You that like him, I pray
you still accept of him for
whose sake, to further your
spirituall meditation, I haue
sent him out with these *Con-
tents*, and more marginall
notes.

His habite is no whit alte-
red which hee is constrained
by me to weare, not only on
working daies, but euen vpon
holy daies & Sundaies too, if
he go abroad. A fitter garmēt
I haue not now for him: and
if I should send out the poor
Lad naked, I know it would
not please you.

This his coat, though not
altered in the fashion, yet is it
made somewhat longer. For
though from his first birth in-
to the world it bee neere
a yeare yet he is growne a lit-
tle bigger; but I thinke him
to

to become to his full stature :
so hee will be, but as a little
pigmie to be carried abroad
in any mans pocket.

I pray you now this sixth
time accept him, and vse him,
as I haue intended him for
you, and you shall reape the
fruite, though I forbid you
not to be Christianly merry
with him. So fare you well in
all friendly well-wishes.

R. B.

May 28. 1627.

FINIS.

